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ALGERIA IN 1845.

A

VISIT

TO

THE FRENCH POSSESSIONS IN AFRICA.

32987

BY

COUNT ST. MARIE,

FORMERLY IN THE FRENCH MILITARY SERVICE.

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A

VISIT TO ALGERIA.

CHAPTER I.

Arrival in Algiers—Aspect of the city—The Bab-Azoun Street—The Fort—The Tomb of Barbarossa—Museum—College—Library—Moorish houses—Market-place — A tame hyena—Moorish coffee-house—Pilgrims on their way to Mecca—The Casbah—Circumstances which led to the French Expedition—The camp of the Tagarim—The Dey's Hospital—Hospital of the Salpétrière—The mystified naturalist—Cemeteries—The Christian burial-place—The Confessor of Don John of Austria—Fort Vingt-quatre Heures—Military culprits—Their occupation—The Marengo Garden—The Gate and Street of Bab-el-Oued—The Marine Gate—The Admiral—The Light-house—Ruins of the Powder Magazine—The Jetty—The Hotel of the Regency—Colonel Pelissier—System of promotion in the French Army—Evening walk in the city of Algiers—Coffee-house scenes—Music and dancing—The Casbah Street at night—Visit to a Moorish lady—Her costume.

THE following observations on the French possessions in Algeria, comprise but little of

military detail. They are chiefly confined to a description of the excursions I made in company with a friend well acquainted with the country. To these descriptions I have added some particulars relating to the French army, and sketches of the country and its people. In conclusion, I have impartially noted down the reflections suggested to me by all I saw or heard, in the three provinces of Algiers, Oran, and Bona.

It was five o'clock, on a fine June morning in the year 1845, when the vessel in which I sailed from Toulon arrived within about three leagues of Algiers. I was standing on the poop, in company with the surgeon of the ship, who kindly explained to me the most interesting points in the panoramic scene, which was gradually unfolding itself around us, and becoming more and more distinctly defined as we advanced. At the first glimpse, the site occupied by the city looks like a quarry of white marble; but, on nearing the middle of the vast roadstead, (larger and more beautiful than the Bay of Naples), a fortress appears on the left, in the extreme distance, called the Maison Carrée, the white walls of which stand out in relief

against the black mountains of Kabylia. Along the curved line of the coast are some charming country houses, scattered here and there on a verdant acclivity of considerable height. At the foot of this eminence, and close on the margin of the sea, there are some little villages, and a fort called Bab-Azoun. The aspect of the city is like a large pyramid. In its front a jetty, which is in the course of construction, masks the view of the port. On the right stands a lighthouse, and further along the coast, in the same direction, are seen the Hôpital de la Salpétrière, and the Dey's Hospital; both buildings are surrounded by verdure, and appear of considerable magnitude. Further on are some cemeteries, and beyond them the coast takes a sudden turn southward, in the direction of Cape Sidi Ferrugi, where the French landed on the 14th of June, 1830.

No sooner had the vessel entered the port, than my friend, M. R—, came on board to meet me, with the kind intention of sparing me all those annoyances which a stranger necessarily encounters in a country with which he is unacquainted. But, passing over these details, I will proceed

to describe the scene, visible from the balcony of the Hotel de la Régence, situated in the Place du Gouvernement, in the centre of the city of Algiers. The morning was beautifully fine, and the heat was already beginning to be oppressive. I was almost bewildered by the novelty of the picture: the movement, the tumult, the language, the costumes, the uniforms—all so different from any thing in Europe, at once amazed and interested me.

The Place du Gouvernement is a large, oblong space, planted with orange trees. Along two of its sides—on one of which our hotel was situated—are ranges of houses, built in the European style, four stories high, fronted with arcades and balconies. To the right, wooden barracks have been erected, on the site of some Moorish houses, recently burned down, and of which the only remaining vestige is a tower, called the Janina, surmounted by a dial. Beneath this tower there is a thoroughfare, formed by two arcades. On the left, the Place du Gouvernement is closed by a balustrade, breast high, behind which is a battery of eight guns. Further down are seen the quay, the port,

the vessels lying at anchor, the jetty, and the ocean.

All persons going from one extremity of the city to the other, on any kind of business or occupation, are under the necessity of passing along the Place; consequently the incessant din and bustle may easily be imagined. Whilst I was taking a survey of the busy scene, a regiment of infantry, returning from exercise, was marching beneath our balcony; through the arcades, beneath the tower, four hundred mules, with soldiers and waggons, were proceeding to a provision magazine to procure boxes of biscuits for an expedition then in preparation; and along the opposite side of the Place a funeral procession was passing, attended by a numerous retinue of relations and friends, and followed by a vast crowd of idlers. Amidst all these objects, were thickly interspersed Arabs, Moors, Jews, Frenchmen, Spaniards, Maltese, Germans, and Italians; some on foot, some on horseback; others carrying heavy loads of wares for sale, and each vender uttering deafening cries, in his own particular language. In short, the heat, the dust, and the noise, seemed altogether enough

to drive a stranger mad. I doubted whether I could venture into the streets, and mingle in the fearful turmoil. I could eat no breakfast, for I found it impossible to keep away from the window, and to avert my gaze from the strange masses of men and animals, passing and repassing: I stood looking over the balcony, till I became almost dizzy with the noise and confusion.

But I had not come to Algiers to remain immured in a hotel; and I therefore resolved to accept the escort of M. R—, and to venture out. We had no sooner got into the Place, than an Arab stepped up to us, and offered us some natural roses, with gilded stalks and leaves. He had fixed one of them in his dirty turban; and this strange ornament, together with his white beard and dingy complexion, gave him a very grotesque appearance. Advancing a little further, we encountered a troop of boys driving asses. Each boy had under his guidance four asses, and the animals were laden with small bags of sand. At the same moment a sort of *fiacre* came driving along, recklessly dashing through the busy throng. This *fiacre* resembled a basket made

of wood, and was hung round with curtains of various colours. The driver wore a small Spanish hat, adorned with streamers of velvet. He was a Spaniard, and as he whisked past us, I could hear that he had not forgotten a favourite Peninsular oath.

Having, though not without some difficulty, worked our way through the Place du Gouvernement, we entered what is called the Bab-Azoun Street. It consists of two rows of houses, built on the same plan as those on the Place. In about a quarter of an hour, we reached the boundary of the city, which, at this point, is terminated by the Bab-Azoun Gate. This gate consists of double arches, those on one side being allotted to ingress, and those on the other to egress. These double arches are connected one with the other by a sort of bridge crossing a ditch, which runs along the foot of the city wall. On the right of the Gate of Bab-Azoun, and within the city, stands a small Marabout,* the grated door of which is kept constantly

* The Bedouin priests are called Marabouts, but the term is also used to designate the temples and mausoleums in which those priests officiate.

closed. This is said to be the burial place of the Emperor Barbarossa. The Arabs hold this Marabout in great veneration. On passing through the grated door, I could perceive flowers and tapers, and on the ground were scattered pieces of money, which had been thrown in through the gratings, in honour of the deceased.

Barbarossa's real name was Horom, and he was killed at Tlemsen, in the year 1518. It is related, that at the age of thirteen, he captured two galleys belonging to the Pope. Eight years afterwards he obtained the command of a squadron, consisting of forty galleys, manned by Turks and Moors, who were gathered round him by the fame of his exploits. The King of Bougia, which city still exists near Algiers, having been driven from his dominions, summoned Horom to aid him in regaining possession of his throne. In this enterprize the bold corsair failed, notwithstanding the many brilliant feats he performed, and he had the misfortune to lose one of his arms, which was carried away by a cannon ball. Nevertheless, his reputation continued to augment among the Arabs,

who, at length, conferred on him the title of Sultan.

In 1516, Selim Eutomy, Dey of Algiers, appealed to Horom for his assistance in driving the Spaniards from the African coast. On his arrival in Algiers, Horom was borne in triumph to the palace, where he put Selim to death, and possessed himself of the sovereign authority.

This increasing power created in the mind of the Emperor Charles V. serious apprehensions for the future safety of Oran, then occupied by the Spaniards. He sent a force of ten thousand Spaniards, commanded by the Marquis de Gomares, the Governor of Oran, to attack Horom, who fled and took refuge in the Castle of Tlemsen. There he defended himself as long as his provisions lasted; but when they were exhausted he fled, accompanied by his Turkish followers, effecting his escape through a cavern, and carrying with him all his treasure. He was followed by the Spaniards, and to divert them from the pursuit, he scattered behind him his gold and silver. But he was overtaken at about eight leagues from Tlemsen, and he and

his troops were massacred. He was forty-four years of age at the period of his death.

Pursuing our walk, M. R— and I proceeded along the Bab-Azoun Street, where we entered a well built Moorish house. Having ascended a few steps, we found ourselves in a spacious court-yard, paved with flags of white marble. In the centre was a basin of clear water, and around were planted clusters of orange trees, now in bloom. Along the four sides of the court-yard ran two galleries, one above the other, fronted with beautiful carved wood, and supported on marble columns. The most refreshing coolness prevailed. One side of this house was occupied by the city library, and a small museum, containing animals stuffed, or preserved in spirits of wine; specimens of the products of the mines discovered in the country; a few Roman and Carthagenian tumular stones; and some ancient arms found in tombs in the course of excavations. The library contains drafts of ordinances, a collection of the Moniteur, some classical works, and a good many military books. The other portion of the house is devoted to a college, bearing the pompous title of Royal College.

M. R— informed me that the houses of the wealthier inhabitants of Algiers are all constructed on the plan of the one I have just described. They are massive square buildings, and have no windows looking towards the street. They differ one from another only in reference to their dimensions, and the beauty and costliness of their adornments. The entrance doors are generally small and low; but the apartments are spacious, of an oblong form, and remarkably lofty. The ceilings are of carved wood, painted and gilt; and small, long shaped dormar windows, admit a free circulation of air. The walls are hung with flags and draperies, and faced with Dutch tiles, or varnished bricks, on which are traced passages from the Koran, and various other inscriptions interwoven with gilt, or richly coloured ornaments. The floors are spread with costly carpets, and instead of chairs, cushions are used covered with cloth of gold or silk. Occasionally the galleries are supported by marble columns, finely sculptured by Italian artists; and some have hexagonal pavements, also of marble. The cloistered court-yards are most frequently refreshed by fountains of limpid water. Low grated windows,

opening on the inner court-yards, admit but a feeble light into the apartments. The ground floors are usually allotted to the slaves. A narrow winding marble staircase leads to the first story of the house, on which are the apartments occupied by the family. Above the first story there is a flat terrace, serving at once for a roof and a promenade. On this terrace, there is frequently a tent or pavilion, beneath the shade of which the women and children enjoy the evening breezes. The houses in the country are constructed like those in the towns, and are white washed twice every year. Almost all are well supplied with water, having wells externally. They are surrounded by walls two feet high, and by plantations of the thorny fig, and the aloe. Through this almost impenetrable hedge, it is necessary to work a passage before the house can be entered.

On quitting the Royal College, we proceeded to the left, and passing through the Bab-Azoun Gate, we soon reached a small esplanade, refreshed by a cool fountain. On this place there was an Arab—or more correctly speaking—a Moorish market. It must be borne in mind

that the Arabs and the Moors are two totally distinct races of people. The Arabs are Asiatics; among them the Mahometan religion first took birth, and they were the first who spread it in Asia, Africa, and even into Europe. The Moors, on the contrary, are an African race, converted to Mahometanism by the Arab Mussulmans.

In this Moorish market then, some negresses, scantily covered by garments composed of pieces of blue cloth, were selling cakes, flowers, and fruit. An Arab was vending sour milk, contained in wild boar skins, preserving the form of the animal, with the exception of the head and paws. Further on, a Kabyle, descended from the mountainous districts, was carrying on his traffic in coals, and roots of the dwarf palm. The poor creature was almost in a state of nudity, having only some fragments of cloth round his waist, and over his shoulders; his left leg bore the mark of a recent shot. I was informed that this market is the place for the execution of criminals sentenced to suffer capital punishment: a circumstance which rendered me by no means desirous of lingering longer than was necessary

for taking a hasty glance around. Accordingly we passed quickly on, and soon reached a Moorish house, occupied by officers detached from all the French regiments in Africa. They there study the Arab language; and, conjointly with the interpreters, they may be said to perform all the duties of the office for the management of Arab affairs, under the superintendence of Colonel Daumas. The establishment possesses a most splendid collection of horses, for which it is indebted to the opportunities enjoyed by the officers of knowing where the finest animals are to be obtained. Opposite to this place there is a sort of arsenal, in which the artillery carriages are kept. Here I was shewn a young hyena of two years of age, which had been tamed. At the call of its master, the animal came to us, accompanied by a little dog, its playmate. Its aspect was fierce and repulsive, and notwithstanding all the proofs of gentleness and good behaviour, which I received in return for a piece of sugar, I felt more disposed to cut short the interview than to prolong it.

I was now beginning to feel very fatigued,

and M. R— proposed that we should step into a Moorish coffee-house, which was hard by, and refresh ourselves with a cup of coffee. It was thick with sediment, and exceedingly bitter, as it is taken without sugar. It was served in small porcelain cups, without handles, and they were so hot, that it was impossible to hold them without burning one's hands; for the Moors do not adopt the precaution of placing the cup on a little metal stand or salver, which is the practice in Turkey. However, I found the beverage refreshing and invigorating; and truly we required something to recruit our strength, for on leaving the coffee-house, we had to ascend a steep acclivity. Here we observed numerous Arab huts, composed of straw and reed, and roofed with mud and earth; the smoke issuing from the same aperture, which served both for door and window. We entered a sort of yard or stable, in which there were some camels. These animals are not permitted to enter the crowded city, where they would add not a little to the prevailing confusion: they are, therefore, conducted to the yard I have just mentioned, and there unloaded. Con-

tinuing to ascend, we approached some canvas tents, occupied by pilgrims, who had come from the Desert, and were waiting for a vessel to convey them to Alexandria, from whence they intended to proceed to Mecca. We had now nearly reached the summit of the acclivity, and my kind cicerone proposed that we should re-enter the city, by what is termed the Gate of Victory. On one side of this gate, there is a fountain of white marble, constructed amidst the ruins of an ancient Roman aqueduct.

The interior of the city, in this quarter, retains its old aspect. The narrow streets are almost roofed over by the projecting houses, the fronts of which, on either side of the street, nearly touch each other from the first story to the terrace on the top. The streets are paved with round, uneven stones. We soon reached an open space before the walls of the Casbah, the ancient residence of the Dey of Algiers, but now scarcely recognisable even by the Arabs themselves, on account of the changes made in it by the French. One thing, however, remains unaltered, and that is the little kiosk in which the late Dey saluted the French Consul with a *coup*

d'éventail. The walls of this celebrated kiosk are lined with porcelain. I expected to have found in it the old furniture, together with some curiosities; but I was disappointed. In a side apartment, I heard a musician belonging to the band of one of the regiments of the Zouaves, practising a polka on the cornet à piston. This was quite a disenchantment. From the court-yard we descended into some vast caverns divided into chambers. In these caverns the French found the numerous treasures which had been amassed by the Dey and his predecessors. Prior to the French occupation, any furtive attempt to penetrate into these caves was impracticable, the approach to them being guarded by lions, tigers, and hyenas chained up at short distances from each other. All the other parts of the citadel are totally transformed. The women's apartments in the harem are converted into quarters for the artillery. In a delicious little kiosk, shaded by plane trees, and the windows of which command a view of the city, the sea, and the surrounding country, an *ambulance* is installed. Around this kiosk are to be seen fountains of fresh and limpid water, and marble

reservoirs in which the soldiers wash their linen. A small mosque at a little distance has been converted into a Catholic chapel, and is surmounted by a cross. The French have guaranteed to the Arabs the free exercise of their religion, of their national customs, and their rights of property; but they have taken possession of the mosques, and converted them into Catholic churches. The Protestants have purchased pieces of ground on which they have erected places of worship for themselves, and the Jews have hired houses for their synagogues.

M. R—— related to me the circumstances of the affront offered to our Consul by the Dey, which is said to have led to the occupation of Algiers. As they are interesting, and not generally known, I may briefly repeat them here.

During the reign of Napoleon, the Bey of Tunis had in his harem a favourite female slave, to whom he wished to make a present of a magnificent sarmah. This sarmah is a sort of head-dress, not dissimilar in form to that formerly worn in France, and still kept up by the Cauchoises of Normandy, with this difference, that it is composed of richly wrought gold or silver.

To get this ornament made, the Bey applied to a Jew, who, however, not feeling himself competent to produce the *chef-d'œuvre*, applied to one of his own tribe in Paris. The latter recommended that the commission should be given to a goldsmith at Versailles, who undertook to make it for twelve thousand francs. The sarmah was completed; it was of the purest gold, artistically wrought in open work, and set with precious stones. It was sent to Algiers, whence it was despatched to Tunis, where the price charged for it was thirty thousand francs. The Bey, who was delighted with it, made no demur about the price; but being at that time straightened in his finances, he entered into an arrangement with the Jew at Algiers, giving him in part payment a certain quantity of corn, with the permission to export a portion of it from Tunis duty free. It happened at that time that there was a want of corn in France for the supply of the troops stationed in the provinces. The Jew sold his stock to the army contractors, and he profited so well by the transaction, that he became a creditor of the French Government to the amount of above a million.

After the fall of Napoleon, the Government of

the restoration disavowed the Jew's claim; but, like all the Israelites, he was active and persevering, and by dint of repeated supplications, he succeeded in interesting the Dey of Algiers in his behalf. Through the medium of the Dey, energetic remonstrances were addressed to M. Deval, the French Consul at Algiers, who promised to submit the matter to the consideration of his Government.

In 1829, on the occasion of the festival of the Ramadan, all the foreign Consuls resident in Algiers were admitted to present their respects to the Dey. His Highness asked M. Deval for the answer relative to the case of the Jew, and made some complaint of the tardiness observed by the ministers of Charles X. in the management of public business. The Consul communicated the decision of the French ministry, who rejected the Jew's demand with some expressions of disapproval touching the impropriety of similar claims. The Dey became angry, and vented his irritation by giving M. Deval a rap with a fan which he held in his hand for the purpose of driving away the flies.

Leaving the Casbah by a back gate, we had

before us, on a little eminence, the entrenched camp of the Tagarim. After some little discussion at the gate we were admitted. This camp consists of a large square, enclosed by wooden palisades, and containing eight parallel rows of barracks, sufficient space being left between each row to admit of the free movement of the troops. On entering these barracks, I was astonished to observe the wretched bedding of the soldiers. They repose on miserable hammocks of canvass, without mattrasses or bed covering. These hammocks are slung by ropes, fastened at one end to the wall, and at the other to wooden poles. I abstain from all comment; but if troops are thus lodged at the port of Algiers, what must be their condition further up the country. The men quartered in this camp were infantry belonging to the Orleans Chasseurs. These were so named after the Duke of Orleans, who organized the corps at Vincennes, near Paris, under the name of the Tirailleurs de Vincennes; but on the death of the Prince they were, by a royal ordinance, denominated the Orleans Chasseurs.

In a space of ground in front of the camp, we saw a number of *cacolets*, that is to say, a species

of pack saddles, composed of wood and iron, for placing on the backs of mules. These *cacolets* have on each side, chairs of iron, made to fold up within a very small compass, so that a mule may depart with an expeditional column, carrying boxes of biscuits, flour, and other provisions, and may bring back sick or wounded soldiers, to whom these chairs afford a safe and commodious conveyance. The *cacolets* have always two chairs on each side, and it is necessary that the men should be seated, so that they may, as nearly as possible, counter-balance each other's weight. Some of these iron chairs are made to spread out at sufficient length, to enable a wounded soldier to lie down as on a bed. This is a very ingenious and well contrived sort of *ambulance.*

Beside these *cacolets*, there was a mountain battery, with guns, *caissons*, and carriages, all folded up in the most compact form, and ready to be fastened on the backs of mules. It was a perfect model of its kind; and nothing could be better devised, for the artillery service in mountainous districts.

On quitting the Tagarim, we descended the other side of the hill. There I had the opportu-

nity of observing, that the city of Algiers is built in the form of an amphitheatre, and is commanded by the Casbah; that the moats or ditches which run along the walls of the city, on the right and left, do not extend to the walls and bastions of the old abode of the Deys. Pursuing our course we came in sight of four tolerably large buildings destined for hospitals. They are so situated that they are exposed to every wind that blows; so that the simoom and the north wind, bid fair to create no less mortality than wounds and hard service. Workmen are actively engaged in the completion of these buildings, and after they have been finished, and occupied for two or three years, the injudicious choice of their situation will be manifest in the mortality of the troops. Comparative statistical calculations will unfold the cause, when the unfortunate men, who may form the bases of those calculations, will all be consigned to the grave.

On the opposite side of a picturesque ravine, which lay open before us, we saw the buildings, comprising the Hospitals of the Dey and la Salpétrière. It is difficult to embrace, from a single point of view, the whole of the Dey's hos-

pital, which is situated nearer to the sea than the Salpétrière. The principal room is arched, and contains two thousand beds. In the time of the Deys, this room was used as a magazine for merchandize captured on the seas by pirates. On the roof are plantations of aloes and acacias, growing in the open air. We had an opportunity of going over this hospital, as M. R—— was acquainted with one of the surgeons of the establishment. The apartments are very clean. Each patient has an iron bedstead, with bedding in good condition; and the whole establishment is admirably well arranged. *A propos* of the progress which the sciences of medicine and surgery are making in Algeria, I am reminded of a droll anecdote. M. de St. Vincent, the president of one of the learned societies of France, visited Africa, with a view to the prosecution of researches in natural history. He was very active in inquiring after curious specimens, and paid largely for all that were brought to him. One day, a subaltern officer presented to him two rare phenomena, in the shape of a couple of rats, each of which had a long excrescence issuing from the top of the nose, and resembling the trunk of

an elephant. Our naturalist eagerly made himself master of the valuable prizes, assigned to them their appropriate scientific classification, under the name of the *rat trompe*, and transmitted intelligence of the important discovery to the Jardin des Plantes in Paris. But lo! after the lapse of a few days, the excrescence became dry and dropped off; and on examination, it was discovered that the interesting phenomenon was a mere imposition! Incisions had been made above the noses of the animals, and the tails of two other rats inserted into them. The mystification was complete.

On quitting the hospital we visited two burial-places. One of them, called the new cemetery, is as thickly crowded with funeral monuments as any burying ground of thirty years' standing, in a city four times as large as Algiers. The old burial place is called the Consuls' Cemetery, because in the time of the Regency, the foreign Consuls and other Europeans who died in Algiers were interred there.

This little piece of ground, measuring about sixty-four metres in length and thirty-five in breadth, was dearly purchased three hundred years

ago. A capuchin confessor of Don John of Austria was captured by the Moors of Barbary. The Arch-Duke offered a vast sum of money for his ransom; but the monk, with pious magnanimity, suggested that the price offered for his liberty should be appropriated to purchasing the ground now forming the cemetery. It was consecrated, and destined to be for ever the burial-place of all Christians, slaves, or others, who die in Algiers. The remains of the monk were buried there, though his grave is not marked by any monument. The place has been sacredly respected by the Algerines. In this cemetery repose, amidst the ashes of Christian captives of more remote times, the remains of the French officers killed in 1830. On a small stone I read the name of Amédée de Bourmont.

As we approached the city, we observed a fort washed by the sea. It is called *Fort Vingt-quatre heures*. It is now being put into a state of defence. The live rock on which it is constructed gains in elevation by the extensive mining works. The fort will be impregnable by land, but is quite within range of the guns of a ship of war from the sea. It appears to be small internally, and possibly

would contain only a garrison of one thousand men at most. Nearly facing the fort we entered a garden, called the Jardin Marengo. It is a pretty place, belonging to Colonel Marengo, the Commander of the Citadel of Algiers. The garden is cultivated by condemned soldiers, to whom this sort of labour must be a severe punishment, owing to the excessive heat. Indeed scarcely a day elapses in which some of the unfortunate men are not conveyed to the hospital on account of illness, caused by exposure to the sun; and in many instances they never recover. The scorching rays of the sun destroy the freshness of the vegetation; and, consequently, in spite of the laboured cultivation bestowed on the plantations in the Jardin Marengo, they are not so fine as they would be in a different situation. One object in it particularly attracted my attention; it was an ancient Marabout, the walls of which were faced externally with white, blue, and green porcelain. The little temple was surrounded by flags, which gave it a very pretty effect. Colonel Marengo's real name is Capon. His father distinguished himself by his gallant conduct at the battle of Marengo; and Bonaparte jestingly conferred on

him the name which his son retains, though it is said he does not possess sufficient military talent to justify the honour.

We passed along the Bab-el-Oued Street, which is built exactly like the Bab-Azoun Street. Both are nearly of one length, and they run parallel with the sea shore. We soon found ourselves once more in the Place du Gouvernement where tumult and bustle still prevailed. The scene was the same, only the actors had changed. In the Marine Street, which runs to the right, we saw the old baths of the Dey of Algiers. The façade is the only part of the building remaining in good preservation. The walls, the columns, and the arches are of beautiful white marble. The capitals of the columns cannot be classed in any order of architecture; but they are beautifully ornamented by pendant bunches of grapes. Within the walls there may yet be seen the remains of a garden, but it is so filled with rubbish that it is impossible to form any idea of what it originally was.

As we descended towards the port, after having passed through the Marine Gate, we found the throng and confusion subsiding. The quays did not bear evidence of any very active trade. The

merchandize which had been landed consisted chiefly of wines from the south of France. We passed the balustrade of a spacious terrace adjoining the Admiralty. The Admiral was at that moment on the terrace, engaged in examining some plants which were growing in boxes. My friend directed my attention to him; for next to the Governor, the Admiral is the greatest personage in Algiers. He was a man of small stature, and wore a red wig; and it is said that his mental qualifications are like his personal appearance—of no very distinguished character:*

Having passed under the arches of the Admiralty, we found ourselves in the rear of the Lighthouse. Here I saw the damage occasioned by the explosion of the powder magazine, which is reduced to a total ruin. The cause of the catastrophe has never been ascertained; but, judging from the situation of the building, it would appear that such a calamity could only have resulted from extreme negligence. The more recent conflagration of the Morillon, at Toulon, was caused by the

* Since the above was written, this individual has been superseded by Admiral Duquêne.

carelessness of a Polish refugee, who, from motives of kindness, but in violation of the rules, had been permitted to take up his abode in the interior of the building. He was in the habit of secreting, during the night, the companions who were permitted to visit him during the day; and the consequence was, that in one of their nocturnal carouses the Morillon was set on fire.

But to return to the port of Algiers. Having proceeded along the quay within the port, we arrived at the naval arsenal, and the docks for ship-building and repairs. Behind these buildings there are mounted batteries, commanding the sea, and further on an arch, forming one of the city gates. The jetty is about two thousand paces in length, and six feet above the level of the sea. It is wholly constructed of enormous artificial blocks, composed of hydraulic lime and gravel, a composition which is said to unite the desirable qualities of strength and solidity.

In the middle, the jetty is regularly built; but on either side, the blocks are laid in such ways as most effectually to break the waves. The works are not yet entirely finished. It would

have been a very fine structure had the plan been more judiciously designed. It forms an inward curve, and thereby has the effect of contracting the mouth of the port; whereas, had the curve taken an outward direction, the entrance of the port would have been widened. The port of Algiers, it is true, will never be a place of very extensive commercial traffic; but even the few ships that are there render it difficult for the steamers from France, and other places, to enter and get out without accidents.

To avoid retracing our course over the ground we had already traversed, we engaged at the end of the jetty, a small boat to convey us to the Fisherman's Quay, at the foot of the Government Terrace, which is ascended by a few steps, and a gently sloping path. I observed that all the men engaged here in the sale of fish were Maltese. The finest fish caught on the coast is the tunny. Oysters are rare, and are different in form and colour from those of Europe.

The day was now closing in, and we were beginning to feel fatigued and ready for dinner. On arriving at our hotel, we took our seats at a

table close to the window. The busy Place now presented a more tranquil aspect. Business hours being over, men were seen moving about leisurely. A military band belonging to one of the French regiments was playing favourite waltzes, and elegantly dressed women were driving by in carriages. A fresh evening breeze had succeeded the sultry heat of the day; the sun was setting gloriously, and his retiring beams were reflected from the rippling waves in the harbour. The air was fragrant with the perfume of orange flowers. In short, it was a most delicious evening.

Our dinner was very pleasant, and whilst partaking of it, we talked over all that we had seen in our day's ramble. The room in which we were seated had also a picturesque aspect of its own. Ranged round the different tables were officers of every rank and of various nations. Among them were a Belgian Major, a Bavarian Captain, and several Russian officers. All appeared to be on a very friendly footing with the French. My friend pointed out to me Colonel Pelissier, since then rendered notorious by the catastrophe at the caves of Dahra. Officers of all ranks were mingled together. Next to the elegant uniform of a Lieu-

tenant of African Chasseurs, glittered the rich epaulets of a Colonel of Artillery. All grades were confounded. All seemed like brothers—children of the same family.

In the course of our dinner conversation, M. R— gave me some information on the subject of promotion in the French army. Their system differs materially from that of the British service, especially in all that relates to emulation. In the French army a private soldier has a noble career before him, and may by possibility become a Marshal of France. Of this, Marshal Bugeaud is an example. He served four years in the ranks, and then was made an officer. Instances of even more rapid advancement are not unfrequent. In time of war, in Africa for example, similar promotion may take place after only three months' service: a feat of gallantry may also shorten the period of service in the ranks. After a private is made a corporal or a brigadier, he may immediately obtain the rank of sergeant, or quarter-master, and then without further delay, he may rise to sergeant-major, and chief quarter-master, or adjutant sub-officer. All these ranks are at the nomination of the Colonel of a regiment, who may also break them at his plea-

sure, except where they have been obtained in reward for an act of courage on the field of battle. In that case, they can be broken only by the sentence of a court-martial. A man must pass through the ranks of corporal and sergeant, or of brigadier or quarter-master, before he can become an officer. The rank of sergeant-major, or chief quarter-master, are official rather than military. In each company, there is one sergeant-major to keep the accounts, and one quarter-master to act as his secretary.

When it is proposed to create a sub-officer from any one of the above ranks, the Colonel proposes the individual to the minister of war. The nomination belongs to the King.

Excepting these favourable opportunities for promotion, the French army holds out no other favours than the Cross of the Legion of Honour, which in every rank up to that of adjutant sub-officer, is accompanied by a pension of three hundred francs. When the decoration is conferred on an officer, it is purely honorary.

There is another way by which the commission of an officer in the French army may be obtained: it demands some exertion and some fortune, but

it is infallible. If a young man on quitting college, determines on devoting himself to the military profession, he passes an examination, and if the result be satisfactory, he is admitted to the School of St. Cyr, near Versailles. There, after two years of barrack life, he is subjected to another examination, (the *examen de sortie,*) and if found duly qualified, he enters a regiment with the rank of sub-lieutenant. If he wish to serve in the Corps of Engineers, or Artillery, instead of going to St. Cyr, he must enter the Polytechnic School. Previously to being admitted there, he must undergo a very rigid examination. After remaining there two years, should he pass his *examen de sortie* successfully, he will be sent in the rank of sub-lieutenant of Engineers or Artillery, at the School of Metz, where he will continue his studies for two years longer, and then enter a regiment.

This system of advancement is attended by the happiest results. It inspires in men of every rank, a spirit of emulation, and a desire to distinguish themselves by good conduct. The soldier marches forward with the cheering confidence of having an object to gain. There is not a man in

the ranks of the French army who does not proudly repeat the saying: "*Tout soldat a son bâton de maréchal dans sa giberne.*" The only difficulty is to get it out.

Whilst I was listening to these details, night set in, and M. R—— proposed that we should take a little walk and smoke our cigars. He wished to take me to the finest coffee-house in Algiers, and to show me the Casbah Street by night. We set out, and after walking for about ten minutes through some narrow, dirty, and ill-lighted streets, we reached a low door, from within which some strange noises saluted my ear. On ascending a few steps, we entered a coffee-house, and found ourselves in a dimly-lighted room, rather large, but very low in the ceiling. The divans ranged along the walls were merely wooden benches, covered with mats or sheep skins. In a yard adjoining the house, there was a stove where the *Cavadji*, as he is called in Arabic, was preparing and serving out coffee, with or without sugar, according to the taste of the customers. Coffee and fresh water are the only refreshments supplied in the establishment. In a corner, facing the stove, three Moorish musicians

were seated *à la turque*, on a divan. One was playing a sort of mandoline, which he sounded by merely tapping the strings with the tips of his fingers. Another was blowing a clarionet made of reed, and the third was belabouring with all his might, a sort of tambourine, called a *tam-tam*, and singing in a nasal tone of voice, some Arabic verses, in which the rhythm was very strongly marked.

The company assembled in the coffee-room paid but little attention to these musical performances. They were engaged in conversation, some stretched at full length, and others seated on the divans, smoking the long pipe or the chrystal *narguilli*, and sipping coffee. I saw two Arabs engaged in a game at chess, others were playing at cards, and I observed that they used Spanish cards. No one took any notice of us, though we were the only Europeans present. Seating ourselves oon ne of the divans, we scanned, with no little interest, the swarthy countenances grouped around us. Some of these Arabs had but little clothing, beyond a pair of small red trowsers. Others wore white burnouses, fastened at the crown of the head by strings of

camel's hair. All had long pointed beards. They conversed in a low tone of voice, without gesticulation, and there was a certain grace and dignity in their manners. But for the hideous music, which jarred painfully on the ear, the scene would have been interesting and pleasant. We were just preparing to take our departure, when a boy, dressed in female attire, began to dance to a slow measure played by the musicians. He held in his hands two handkerchiefs, which he waved over his head, and threw himself into a variety of attitudes, which to our taste, were neither very decorous nor very pleasing, though they elicited loud bursts of laughter and approbation from the Arabs.

After leaving the coffee-house we wended our way through some narrow crooked lanes, which at length brought us into a long and very steep street, in which, here and there, the acclivity was ascended by steps. The shops were all open and well lighted. On all sides the strains of music, Moorish, French, Spanish, &c., created a deafening din, amidst which the voices of men and women were heard singing, shouting, laughing, and making all sorts of noises. Drunken soldiers

and females of the lower class were rioting in the streets, and sailors were diverting themselves by tempting the Arabs to take intoxicating drinks. In short, the extraordinary tumult and confusion that prevailed baffle all description. In almost every shop we passed, groups of men and women were collected, drinking wines and liquors.

Weary of the jostling and crowding through which we had to work our way, we made our escape from this scene of disorder, which I was informed was the well known Casbah Street. After passing through a narrow sort of lane, we stopped at the door of a house, at which M. R—— knocked twice. On gaining admittance we entered an inner court, prettily ornamented and well lighted. From thence we were ushered into an apartment roofed with ogive arches, and tapestried with draperies of coloured silk. This room was lighted by a lamp placed on a table, and encircled by bouquets of flowers. A Moorish lady was reclining on a divan, on the ground, before which was spread an enormous tiger-skin.

On our entrance the lady arose from her recumbent posture, and offering her hand to M. R——, she greeted him with a *bon jour* in French.

She then saluted me by a slight inclination of the head. She was exceedingly beautiful, and was exquisitely attired. Her features were delicate and regular, and her countenance was of a perfect oval form. Her complexion was fair and brilliant; and her hair as black as jet. Finely arched dark eyebrows surmounted a pair of sweetly expressive and most animated eyes. A light and graceful head-dress, composed of crimson silk figured with gold, did not entirely conceal her braided hair, which was bound by bands of pearl. From her ears were suspended magnificent diamond drops; and her necklace was composed of coral and diamonds. In the centre of her bosom a beautiful gold broach confined the folds of a sort of *chemisette* of clear muslin, spangled with gold. A loose pelisse, without sleeves, composed of rich blue brocade, figured in gold, only partially concealed her slender waist, which was encircled by a broad girdle of silk, ornamented with gold. Loose trousers of muslin, confined round the ancles, completed this graceful oriental costume, which had a light and elegant effect, notwithstanding the abundance of ornament. The small, slender hands of this fair Moor presented the distinctive mark of

the primitive races in the red colouring of the finger nails. On one of her cheeks I observed a blue star tattooed. This was the stamp of her genealogy, and indicated the tribe to which she belonged. Pipes, and the eternal beverage, coffee, were brought in and presented to us by a young negress, who wore on her head a white muslin turban, decorated with one of those roses with gilded leaves and stalks, which had attracted my attention in the morning. The dress of this negress consisted of a sort of loose wrapper of white silk, striped with blue. The conversation between M. R—— and the lady being maintained in the Arabic language, I could neither understand it nor take part in it. My friend therefore cut short his visit, and we took our leave. When we got out, he begged pardon for the introduction he had given me, observing that it was only by visiting a female of that class that a stranger could get sight of a Moorish woman; none but those of the very lowest order are allowed to go out, or even to be seen by visitors in their dwellings.

CHAPTER II.

The Bishop of Algiers—An Arab Bazaar—Arab and Turkish embroidery—A barber's shop—Sales by Auction—Market on the Place de la Chartre—New Protestant Churches—The Berthezène road—The Emperor's Fort, and its surrounding prospect—Upper Mustapha—The sister of Mademoiselle Dejazet—Country residences of the Governor and of General Yussuf—Cavalry Camp at Lower Mustapha—The Plane Tree Coffee House—Experimental garden—Silk worms—Hussein Dey's Mills—Hunting—Various species of game in Algeria—Lion hunting—The Maison Carrée—Projected railway—The Water Fort—The Rasauta—The Model Farm—Cabaret of the 43rd Regiment—Infantry on a march—Regulations—The Village of Berkadem—Madame Berthier—A déjeûner champêtre—Carrousel given by the 1st Regiment of Chasseurs, in honour of the Duke de Montpensier—The Legion of Honour—Decorations—Other military orders of knighthood.

EARLY on the following morning M. R—— called, and proposed that we should go on an excursion into the country. On leaving the hotel

we passed through the Jamna Arch, and saw the Governor's Palace. It is an old Moorish house, faced with marble, and adorned with marble columns. The floating standard and the sentinels denoted that Marshal Bugeaud was in town. In front of the palace is the bishoprick, a miserable looking house externally; but its interior is better than its outward aspect. M. Dupuch, the Bishop of Algiers, is said to have been originally an *avocat* in Paris, who left the profession of the law to become a Carthusian monk.

Proceeding a little further, we came to the Arab bazaar, which is held in a spacious gallery recently constructed, and is an exceedingly curious place. It consists of ranges of arches, each arch forming a separate shop for the sale of various merchandize. In one of these shops I observed, as in the bazaars of Constantinople, attar of roses, fragrant pastilles, silken fillets of various hues, ornamented with gold and silver, bracelets and necklaces of plaited silk, intermingled with coral beads, loose red trousers, girdles or scarfs of gold, and little pots of colour: blue for the eyebrows, red for the cheeks, and yellow for the nails.

In another shop my interest was excited by

seeing an Arab engaged in embroidering a little purse of red morocco like a pocket-book. The Arabs, like the Turks, do not draw patterns for their embroidery. They double up a piece of paper into eight or sixteen folds, and then with the point of a sharp pen-knife they cut out little bits in various forms round the edges. The paper being unfolded, the cuttings present a beautiful and original design. This paper pattern is laid over the material to be embroidered, on which the sinuous interstices are traced by a needle with gold and silver thread. In this manner the Arabs and Turks embroider those charming arabesques so much admired in Europe. The only disadvantage of this plan is that some little fragments of the paper pattern are sometimes caught by the stitches and remain under the embroidery. Of course these patterns may be made without any great deal of trouble or ingenuity; and it scarcely ever happens that two figures are produced exactly alike. I saw a proof of this in an embroidered pistol case for wearing in the girdle. It was of green morocco, embroidered with silver thread. The figures were intended to be of a uniform design, and yet all differed one

from the other. I noticed another example of the same kind, on the two sides of an Arab saddle which was lying on the embroiderer's stall. This saddle was of yellow morocco, and was embroidered in gold.

One of the stalls, or shops of the bazaar, was kept by a Tunis merchant, who dealt in turbans, girdles, bathing-linen, shawls, burnouses, &c. Some of the burnouses were made of white wool, so fine and soft that they might be drawn through a ring; and yet when spread out they are large enough to cover both a man and his horse. They are all woven in one piece, with the hood, and have no seam. There were other burnouses of the same size, made of brown camel skin. They were water-proof, and about the thickness of one's finger, but terribly heavy.

Next to the stall just described, was one kept by a barber, in which several customers were waiting their turns, and employing themselves in the meanwhile in smoking and drinking coffee. The whole establishment was remarkable for its cleanliness. When we entered the shop, the barber was engaged in shaving the head of a criminal under sentence of death. During the operation

the culprit frequently looked into a little mirror set in a mother-o'-pearl frame, which he held in his hand, apparently for the purpose of ascertaining the accurate measurement of the tuft of hair which in such cases is left on the crown of the head, and is called the Mahomed. By this tuft of hair, the criminal believes he is to be drawn up to heaven by the angel of death. The barbers in Algiers are for the most part Kolouglis, or sons of Turks. The profession cannot be lucrative; but under the regime of the Deys, it led to the highest posts in the state; barbers then frequently became ministers and ambassadors.

The last shop we entered was that of a braider, that is to say, one whose business is sewing braiding on various articles of dress. This occupation demands more taste than that of an embroiderer, as the patterns depend on the skill and ingenuity of the workman, and are less the result of chance than the cuttings of paper above described. The braider, whom we saw at work in the bazaar, was ornamenting a vest of crimson cloth with black silk braiding. He was sewing it on with great rapidity and in a very tasteful pattern.

I cannot attempt to mention in detail all the

secondary shops, in some of which were sold slippers, utensils of copper or iron, pipes, tobacco, &c. The principal ones were those I have enumerated.

In the centre of the bazaar there is a little rotunda, in which sales by auction are carried on. There travelling dealers traffic in clothes, trinkets, watches, swords, and fire-arms. They call out the prices that are offered for their merchandize, and go about seeking to get higher biddings.

On leaving the Arab bazaar we entered the street of la Chartre, which was thronged with passengers and dealers in all kinds of merchandize. The market of the Place de la Chartre was just about to open. In the middle of the square there was a fountain, surrounded by orange trees. The scene was most busy and animated. The country people, seated on the ground, in several rows, were exhibiting for sale the produce of their cultivation. Fruits which can with difficulty be obtained in Europe at this season, were here displayed in the most profuse abundance. A negress was selling her little Arab cakes; beside her was a pretty Marseillaise flower girl, tying up nosegays; a Maltese was crying vegetables, in a

most vociferous tone of voice; and an Arab, squatted on the ground was patiently awaiting a purchaser for some live hens, which he exhibited before him with their legs tied together. Mingled with these groups, were soldiers purchasing provisions for the mess, and officers lounging about and staring at the ladies who were buying bouquets to replenish their flower-stands.

At a short distance from the market place we passed a Protestant Church, then in progress of erection, and nearly finished. It has a handsome portico, supported by four stone columns. The edifice does not seem very large, but probably it is sufficiently spacious for that portion of the population for whom it is destined.

We now made the best of our way to the Bab-Azoun gate, on the outside of which we had instructed an Arab to wait for us with two horses. The one destined for me, which was saddled in the European manner, was a beautiful animal, most elegantly shaped, with a brilliant eye, expanded nostrils, a black mane, and a tail touching nearly to the ground. He was, moreover, remarkably gentle. We mounted, and rapidly rode along

an ascending road on our right. About mid-way up this ascent, we saw a stone with an inscription stating that the road was made, or rather traced out by General Berthezène in 1831.

We directed our course towards the Emperor's Fort, built in the time of Charles V., by his command. It forms a large square on the summit of an eminence, and completely commands the city of Algiers. It is not fortified, and is garrisoned only by one company of *Disciplinaires*. From the platforms, the eye embraces an immense extent of prospect. Between the fort and the seashore, there is a large ravine, thickly studded with houses, surrounded by gardens. Farther to the right a heap of ruins is the only remaining trace of our Consul's villa. Looking backwards, the spectator discerns the commencement of the Sahel, a vast plain, stretching as far as the Lesser Atlas, and Delhy Ibrahim, a small European village on the road to Douera.

After leaving the Fort, we directed our course along a little road, accessible only to pedestrians and horsemen. It is called the Girdle road, and is bordered on either side by hedges of myrtle, hawthorn, and lilac. A limpid little

stream runs on one side. This with the prospect of the roadstead on the left, and clusters of shady trees on the right, renders the road truly delightful either for walking or riding. A pathway, running down a somewhat deep declivity, brought us to the village of Upper Mustapha; and we dismounted at a very pleasantly situated *restaurant* to obtain some refreshment. A terrace in front of the house commanded a beautiful and extensive prospect. On the left was Algiers, with a view of the fort which we had that day visited. Further down were the village of Lower Mustapha, and its cavalry camp. On the right was the village of Kouba, and nearer the sea shore, the Experimental Garden, the Mills of Hussein Dey, and nearly at the extremity of the curve, the white walls of the Maison Carrée. All these prominent points are connected by broad roads, and the picture is enlivened by numerous country-houses surrounded by verdant pleasure-grounds. Nevertheless, the bland repose of European scenery is wanting here. The lines of the landscape are all rigid and strongly defined, nothing seems to be softened off in the distant space. The *restaurant* at which we halted

is exceedingly clean and neat, and the attendance excellent. I was not a little surprised on discovering that it is kept by the sister of Mademoiselle Dejazet, the celebrated French actress.

On the opposite side of the road, running at the foot of the terrace on which we were standing, is the country residence of the Governor, formerly belonging to the Dey. It is situated near an old Moorish house, occupied by the Colonel of the 1st regiment of Chasseurs. Further back is the country residence of General Yussuf. These villas are of spacious dimensions, and their surrounding gardens are refreshed by fountains and perfumed by orange trees. How delightful to dream away the evening hours on the terraces of these country houses;—the picturesque panorama spreading as far as the eye can reach;—the air filled with balmy fragrance, and the surrounding stillness broken only by the distant roar of the sea!

We had a long journey before us, and much that we wished to see; therefore, having finished our *déjeûner*, we again mounted our horses, and directed our course towards the cavalry camp of Lower Mustapha, occupied by the 1st regiment

of African Chasseurs. This regiment was commanded by General Bourgon, a man who has honourably distinguished himself, and rendered most important service to the French interests in Africa. It would appear, however, that he was not fortunate enough to please those who had the direction of affairs in Algiers, and the consequence was, he returned to France. M. R—— communicated to me some facts relating to the successful exertions of General Bourgon, when surrounded by difficulties of every kind.

Having passed the infantry barracks, and the quarters allotted to the men employed in military works, we soon reached the cavalry camp, situated about midway between the villages of Upper and Lower Mustapha. It is surrounded by wooden palisades. The stables, which are constructed of wood, occupy one of the four sides of the upper quadrangle. Four rows of mulberry trees, planted so as to form intervening avenues, intersect the camp in its whole length. In the lower quadrangle, the left side is occupied by a small hospital, built partly of wood and partly of stone. On the right are the quarters of the officers and men, the depôts of arms, saddlery,

&c. In another part of the quadrangle are the veterinary hospital, and the surgeon's quarters. Beyond the boundary of the camp, on the side next the sea, a pretty avenue of trees leads into the high road to Algiers. On the left of this avenue, is a kitchen garden, cultivated and kept in very excellent order by the soldiers, and on the right are extensive magazines of forage.

Within the camp, near the stables, are some large stone troughs for watering the horses. These troughs are supplied with water from a neighbouring stream; but like all the water of Algeria, it has proved injurious to horses. The water of the stream just mentioned is filled with leeches, so small in size as to be nearly invisible, though on a minute examination their presence was ascertained. This caused great mortality among the horses; for the leeches which the animals swallowed in drinking, introduced themselves into the bronchia, and thereby caused death. Attempts were made to extract them by surgical operations, but without success. The calamity is now averted by the employment of filtering stones, through which the water issues in a state of perfect purity.

The cavalry camp of Lower Mustapha is remarkable for cleanliness and order; indeed it may be said to present an aspect of extreme elegance. Under the windows of the officers' quarters there are little parterres of flowers; and every requisite can be obtained within the boundaries of the camp, where even a *café* and a *restaurant* are established.

The soldiers sleep on iron bedsteads, a regulation similar to that observed at Tagarim. During the night, each man has at the head of his bed his clothes, his arms, and his horse's bridle. At the foot of the bed hangs his saddle, all in readiness, so that in the event of any sudden emergency the whole regiment may be mounted in the space of eight minutes.

Animals of various kinds were wandering about in the streets and avenues of the cavalry camp. I observed jackals running at liberty, small wild boars, eagles, storks, and numbers of greyhounds; for the officers quartered in the camp are fond of the amusement of the chase.

We left the camp by the gate nearest to the sea shore. On the right there is an extensive field, used for exercising the troops. In this

field a grand *carrousel* was given by the 1st Chasseurs, in honour of the Duke de Montpensier, when that Prince was in Algiers.

Our way lay through a very wide road. From time to time we met groups of Arabs driving asses and camels, the former laden with vegetables, and the latter bearing planks of wood. Omnibuses from the city were conveying parties of Jews and Jewesses into the country to spend their sabbath. These were all dressed in their best habiliments, and the women, especially those not veiled, were attired in the most costly and splendid style.

After a ride of about half an hour, we reached a Moorish coffee-house of very beautiful exterior, called the Plane Tree. On one side were a marble fountain, and a small marabout, shaded by stately old plane trees. Beneath one of the trees was seated an old Moor, wrapped in a white burnouse, and tranquilly smoking his pipe. Before him lay a youth reclining on the ground, passing a chaplet through his fingers.*

* It is the custom of many Mahometans to wear a chaplet or string of beads: and whilst repeating passages from the Koran they count these beads as a monk would his rosary.

This group, with the surrounding objects and brilliant colouring, was like a Bible scene. Nothing was wanting;—the large mountain dog, the curved shepherd's staff, the camel crouched in the foreground, ruminating with upraised head, and gazing at his master—all combined to perfect the picture.

In front of the Plane Tree coffee-house is the railing of the experimental garden (*Jardin d'Essais*). It is of vast extent, and is appropriated to scientific experiments in all kinds of plantations applicable to the climate and soil of Africa, and in all the different systems of grafting, slipping, and manuring. This garden is superintended with admirable skill and judgment. Great attention is directed to the breed and management of silk-worms, and, consequently, to the cultivation of the mulberry tree. Every colonist is allowed to bring to the *Jardin d'Essais* the cocoons of his silk-worms, where they are worked so as to produce the utmost possible quantity of silk. The operation is performed gratis, with the view of encouraging this branch of industry among the farming colonists. By this means they are enabled to take their silk ready spun to

town, where they arrange it in hanks, or skeins, with all the care requisite for ensuring a profitable sale.

The road on which we now entered followed the curved line of the sea-shore. After riding a little distance, we arrived at some water-mills, which are set in motion by a little pleasantly shaded stream. These mills, together with some houses near them, and a bridge which crosses the rivulet, all bear the name of Hussein Dey. The bridge is of Roman structure, and has but one arch. The banks of the rivulet are thickly covered with luxuriant vegetation. The acanthus, with its broad, glossy, and dentated leaves, looked at a little distance like large Corinthian capitals level with the ground. The road was overshadowed by enormous fig-trees. The wild vine and the ivy seemed to vie with each other to gain possession of the branches of acacia, orange, and lemon trees, all in full flower.

A party of officers galloped past us, armed with Cossack lances, and followed by large lion dogs. They were on their way to the Sahel, to enjoy, on the banks of the Shelif, the sport of

hunting the wild boar, an amusement very common in these regions.

The sight of this hunting party naturally turned our conversation on the subject of field sports. M. R—— informed me that next to the wolf, the jackal is the most general and most favourite object of the chase. This animal is hunted for its skin, which in the winter season is rather pretty, but its flesh is not eatable. The lynx is rarely seen. The hyena is common enough, and not so fierce as is usually supposed. The panther is less frequently met with. As to the lion and the tiger, they must be sought on the confines of the Desert. The wild boar, the hare, the rabbit, the red partridge, and in some places the black swan, are all very common. The porcupine is not properly speaking an object of the chase; but that animal is sometimes hunted because it injures dogs by wounding them with its quills. The porcupine is very destructive to kitchen gardens, especially to potatoe plantations, and, therefore, whenever the animal is found in those places it is usually destroyed.

Some of the richer colonists hunt for their

diversion in the country adjacent to Algiers. Two gentlemen, M.M. de Haultlieu and Belleroche, have fine packs of hounds and studs of horses. The former was described to me as a perfect Nimrod, and is said to excel in boar hunting.

The jackal is exceedingly cunning; and if he is to be caught by bait, the utmost precaution and the most unbroken stillness are required to draw him from his lair. These animals usually prowl about in bands of seven or eight, but towards nightfall it is no unfrequent occurrence for a troop of one or two hundred to sally forth in search of prey. They serve as guides to the hyenas, who have not so keen a scent, though their sense of hearing is exquisitely delicate. On the path over which the jackals have passed during the evening, the hyena is almost sure to appear. When the jackal is hunted by hounds, the method observed in the chase is the same as in fox-hunting.

Lion hunting is very rare; those animals are not very common, and there is, moreover, much danger attending their pursuit. When a lion shows himself near the dwellings of any of the native tribes, the Arabs

are filled with alarm. They send to inform the French authorities, who take measures to kill the fearful intruder; or they order out some companies of troops, and the animal is hunted in a regular battue. The amateur hunters go within the confines of the battue; but if the animal should stand fiercely on the defensive, woe to the amateurs! Indeed a lion hunt never takes place without the sacrifice of three or four lives, to say nothing of wounds and other serious injuries. The lion, when excited to his utmost fury, darts on the hunters with a degree of rapidity and ferocity which nothing can avert. At a hunt which recently took place in the environs of Oran, twenty hunters, who were in the centre of the battue, suddenly stopped short. They had reached a clump of trees, on the stems of which the lion had inserted his claws, as cats sometimes do on articles of furniture. The traces thus left by the ferocious animal so completely checked the ardour of the hunters, that they allowed the lion to walk away very leisurely at the distance of about a thousand paces from them, without making any attempt to cut off his retreat.

The road, still continuing to descend, brought

us to the Bridge of the Shelif, at the foot of the hill on which stands the *Maison Carrée*. This bridge, which is of Moorish structure, is very curious, and has ten arches. It is of no real utility, except in the rainy season. At the time I am now describing there was merely a narrow stream of water flowing through one of the arches; the bed of the river beneath the other arches, being perfectly dry. At the extremity of the bridge, there is a post of native *tirailleurs*, and further on a few European houses used as inns. It is a curious fact that all the houses in the villages of Algeria are places of public accommodation, that is to say, drink and other refreshments are sold in them.

Having passed these hovels, we soon reached, by a zig-zag road, the summit of the hill, and found ourselves before the door of the *Maison Carrée*, which ought to be called barracks, rather than a fortress. The walls are about twelve feet high, and on every side they have *meurtrières*, or embrasures for cannon. The four sides of the interior are occupied by buildings used for the service of the barracks. A little square building in the centre of the court con-

tains the officers' apartments, the powder magazine, and the stables. The *Maison Carrée* may possibly be capable of containing a garrison of twelve hundred men. It would be the key to the road to Algiers, if gained possession of by any force coming from Foudoulk or Kabylia. This fortress is of Moorish structure; but respecting its origin I was unable to gain any particulars. The building seems to be contemporary with the Emperor's Fort.

Leaving the *Maison Carrée*, and turning one's back to the sea, the eye commands a remote view of the Foudoulk, the Metidja, and the beginning of the chain of the Lesser Atlas. A few white points rising on the distant horizon, indicate the walls of Blidah. But the whole surrounding scene presents an aspect of barrenness, and the stunted vegetation is burnt by the sun. M. R—— assured me that there were persons in Algiers, accounted men of sense, who spoke seriously of making along the margin of the sea-shore, which is of quicksand, a jetty, and over that to construct a railroad, leading from Algiers to Blidah, passing the *Maison Carrée*, and affording communication with some new villages

to be built at the foot of the mountains of Kabylia.

What if the Bourse of Algiers should one day or other become the scene of speculation for shares in railway schemes of this kind?

After leaving the *Maison Carrée*, we entered upon a plain of sand which runs along the sea shore. It was very fatiguing to our horses, and moreover the rays of the sun, shining on the sand and the sea, reflected an intolerable glare and heat. We halted at a sequestered building called the Water Fort. It is not a military post, though it has the appearance of being such. It is the property of a colonist, by whom it is let to an Arab, who, with his wife, resides there. Whilst our horses were baiting we strolled about near the house. I perceived on the sand, at about two hundred paces from us, an undulating furrow. M. R——— informed me that it was the trace of a serpent, and probably one of a very venemous species. The furrow was upwards of four inches wide.

Remounting our horses we pursued our course. We extricated ourselves from the sand by diverging a little to the right, where we found a path

traced amidst thickets of jujube, and dwarf palm trees. This path ran in the direction of the Rasauta, a secluded farm-house, round which are several little encampments of Arabs. The Rasauta belongs to a wealthy Spaniard, who resides at the farm and superintends its whole management. The main building is surmounted by a steeple, with a dial, which gives it the appearance of a convent. When we passed the Rasauta, the chiefs of some Arab tribes had assembled there to enter into arrangements respecting disputed boundaries of ground. The costume of these chiefs was in no way different from that of other Arabs, except that they wore enormous hats of plaited rush, ornamented with black ostrich feathers, and pieces of cloth of various colours. The encampments of some of the tribes which we passed on our road were so screened by plantations of fig-trees and lofty aloes, that it was scarcely possible to obtain a glimpse of them. The tents appeared to be high, and were covered with the skins of animals. As we rode past we were greeted by the furious barking and howling of dogs. It is a remarkable fact that the Arab dog cannot endure the sight of a European, and

that a European dog is no less hostile to the Arabs. The animals seem instinctively to share the antipathy existing between the different races to which their masters respectively belong.

After passing on our left the little French village called Foudoulk, we arrived at a place where we had to ford the Shelif, an undertaking not always practicable. The river in this part is exceedingly narrow, and the banks very high and steep; but at two good leaps our horses cleared every obstacle. We now came to a road, running through an immense ditch or moat. It was formerly intended to carry this moat round the city of Algiers in a circuit of ten miles; but the plan was discovered to be absurd, and was renounced after a great sacrifice of labour and money. A little on we reached what is called the Model Farm. This place has several times been pillaged by the Arabs, and therefore presents a somewhat dilapidated aspect. For a considerable period endeavours were made at the Model Farm to improve the breed of horned cattle, which in Africa are very small and lean; but the Arabs constantly killed or carried off the animals. At-

tention was next directed to the cultivation of wheat, barley, oats, &c.; but the standing crops were destroyed. The fields round the model farm are now appropriated solely to the growth of fodder; as soon as the grass is mowed it is delivered over to government, for if stacks were formed the Arabs would burn them. The farm is now in a very ruinous condition. The wisest plan that could be adopted would be to abandon it altogether; it is in a very unhealthy situation, and is too far out of the reach of assistance if attacked.

Passing a little Moorish fountain, in a secluded part of the road, I observed inscribed on it in large characters, the words, "Cabaret du 43me." I was informed that the 43rd regiment had passed that way when suffering under severe privation. There was evidently one merry spirit among them, who, in spite of misery, could cheer his comrades by a jest.

Alluding to the sufferings of the soldiery, my friend informed me that the French infantry are laden with enormous burthens during their marches. An Arab, who served as a sapper in the corps of Zouaves, complaining of the load he had to carry, said in his broken French: *Moi*

pas Zouave, moi chameau." Each company is subdivided into brigades of eight or ten men, who all mess together. When marching on an expedition, every man carries for his own use, a week's supply of biscuits, (three biscuits being the daily ration) forty ball cartridges, his clothes, a blanket, and his musket. In addition to this, each man carries for the general use of the brigade, one or more of the following articles as may be found convenient, viz. a bucket for water, an iron pot for preparing soup, white bread for sopping in the soup, coffee, sugar, bacon, salt, and rice; of each article a supply sufficient for eight or ten men, during a week. The fatigue of carrying these loads during the long days of an African summer may be easily imagined; and the difficulties of the march are not a little augmented by the necessity of frequently working a passage through thickets where there is no beaten track. Should a river intervene, it must be forded; then, after plunging into the cold water, the men have to march over a plain of burning sand. Amidst all the hardships the soldiers have to endure feverish thirst is not the least; yet it must be borne, for he, who slakes his thirst by drinking

water, is doomed to destruction. His limbs totter beneath him, and an unconquerable drowsiness subdues his senses. He can no longer keep up with his comrades and the column marches on. He knows that sleep is death, for the Arabs are sure to find him. Unable, however, longer to contend against the overpowering sensation, he throws himself on the ground beneath the shade of a bush, and should he have sufficient strength remaining, he probably uses it to terminate his existence.

In general a column on a long march encamps only in places where water and wood can be found. But sometimes the troops are misled by the directions of perfidious or ignorant guides. In those cases each man is obliged to carry during the day, in addition to his regular burthen, a small faggot of wood, for the purpose of cooking his soup at night.

When a column is marching on an expedition, the men receive every morning an allowance of coffee and sugar, when quartered in a town or village: in encampments a glass of red wine is dealt out to each man instead of coffee and sugar. The regulations for a day's march are as follows:

at three o'clock in the morning, the *Diane* (that is to say, the *reveil*) is sounded. The men then partake of the soup which has been prepared overnight, reserving for the evening repast, a small morsel of the allowance of bacon. At four o'clock the column begins to move, and continues marching until eleven. There is then a halt; fires are kindled for preparing the coffee, and the men rest till one o'clock. At that hour the excessive heat of the day is somewhat abated. The march is resumed, and is continued till four, five, or six o'clock in the evening, according as a spot may be met with suitable for encamping. The camp is speedily formed. The tents are thickets of brushwood, surmounted by the canopy of heaven. Large fires are kept up for the purpose of counteracting the nocturnal damp; for the dews are deadly in their effects, and it has often happened that men who have lain down to sleep in perfect health, have been blind on awakening.

The above is the ordinary arrangement of a day's march; but all regulations are at the option of the Commander of a column. It has sometimes happened that a General, ambitious of the glory of reaching a given point before another, has caused

the troops to march for thirty hours without intermission, leaving on the road numbers of dead and dying. Thus General Chaugarnier, who, it cannot be denied, is a brave and humane man, lost numbers of men in his repeated forced marches.

Our road now became somewhat monotonous. The vegetation of the Sahel is stunted and scanty, interspersed here and there with thickets of brushwood and brambles. We hastened on to reach the foot of a hill which we saw before us, and which presented a verdant aspect, compared with the rest of the adjacent country. We soon found ourselves near some enclosures formed of quick-set hedges, and we passed some mills belonging to a Maltese. In a ravine at our feet lay the little village of Birkadem. This village contains some colonists' houses, built in the European style, a Moorish coffee-house, very handsomely fitted up, and a white marble fountain, tastefully ornamented in the Byzantine style. Behind each house were pretty gardens well planted and cultivated, and all were watered by a little winding stream. The last house on the left of this village was a *restaurant* of

very good appearance; there we dismounted, and ordered dinner. The repast was laid in a room on the first floor, the windows of which opened on a balcony. The view extended over another ravine, bordered by lofty and picturesque hills, covered with trees of various kinds. The overhanging branches of these trees formed, as it were, a range of arches, and the spreading tops of some enormous acanthus trees produced the effect of columns. Here and there the mouths of caves were perceptible in the recesses of the hills. The landscape was animated by groups of Arabs driving home their cattle from pasture. The slanting rays of the sun, which was setting behind us, elongated the objects and shadows, and imparted to the whole scene a most unique and varied aspect.

During dinner, M. R—— informed me that the ravine, which presented so romantic a prospect from our window, had a short time since been the scene of a grand fête given by Madame B——, a lady who is travelling through Algeria *en amazone*. She is distinguished by the title of *La Générale*, and she is really the wife of a French General, who, as he holds an appointment in France, cannot

travel about with his wife. The lady, however, journeys from place to place, escorted first by one relative and then by another, for it would appear she has a numerous train of cousins who are engaged in every branch of the military service. This lady, with some others of her acquaintance, arranged a fête in the delightful ravine I have just described. Accordingly, one fine morning, the uniform stillness of the romantic solitude was broken by flourishes of bugles and trumpets, together with marches and waltzes played by the splendid band of the 1st Chasseurs. Groups of elegantly dressed ladies were seen wending their way along the rugged paths, escorted by gay officers, and preceded by the Queen of the fête attired *en costume de cheval.* The *déjeúner* was pronounced to be excellent ; and the only circumstance that caused the least dissatisfaction was, that the inhabitants of the neighbouring villages, (Arabs as well as Europeans,) lured by the attractions of the scene, honoured the entertainment with their presence without being invited.

I observed to my friend that the 1st Chasseurs appeared to figure in all the fêtes given in this part of the world ; for on leaving Algiers that morning,

he pointed out to me the place in which a *carrousel* had been given by that regiment in honour of the Duke de Montpensier. "The 1st Chasseurs," replied he, "has always been a favourite regiment; brave and triumphant on the field. It is stationed at Lower Mustapha, near the gate of Algiers. The Colonels who have had the command of the 1st Chasseurs have always been men of fortune, family, and polished education. The consequence is, that the officers are received into the best society, wherever they go.

The fête of the *carrousel* must have been admirably arranged. Round a large oblong space, enclosed by palisades, rows of seats were fitted up for the accommodation of the ladies, and for the band of the regiment. At the appointed hour Marshal Bugeaud entered the enclosure on horseback, accompanied by the Duke de Montpensier, and attended by all the officers of his staff. The Prince having been conducted to his place, the *Capitaine Instructeur* entered, followed by sixteen officers and sixteen sub-officers, all wearing sky-blue jackets, white trousers, and the *kepi d'ordonnance*, without any distinction of rank. All the finest horses of the regiment were assembled in

the area. The horsemen carried lances with coloured *banderolles*; and as they rode past the Prince, they saluted him by lowering their lances. The exercises then commenced. Some feats of equitation, admirably performed, were succeeded by running at the ring. Next came the *jeu de javelot*, which consisted in striking a given point with a dart or a short lance, the horse being at full gallop. The whole concluded with the *exercice des têtes*. Little mounds of earth ranged at equal intervals were surmounted by heads, made on a framework of osier, covered with cloth, and painted so as to present a perfect imitation of Arabs' heads. Darting round the area at full gallop, and sword in hand, the horseman, bending forward on the neck of his horse, passed his sword rapidly under the head as if cutting it off, and raised it from the earth on the point of his sword. Then elevating his weapon with the head on the top of it, and riding up to the Duke de Montpensier, he saluted the Prince by laying the trophy at his feet. All these exercises were performed with wonderful skill and precision, and notwithstanding the rapidity of the movements, no accident occurred.

After hearing the description of the *exercice*

des têtes, I could not refrain from expressing my astonishment that, in the presence of ladies and of a Prince, anything calculated to excite disgusting associations should have been introduced. M. R—— assured me, that far from being offensive, such diversions were in great favour in Algiers.

Night was approaching when we finished our dinner. We therefore ordered our horses and pursued our journey homeward. After riding for some distance along a broad and well made road, we reached another village called Birmandreis, very similar to that which we had recently left. After ascending a gentle acclivity, we found ourselves on the summit of a level height, on which a column has been erected to the memory of General Voirol, who planned and directed the construction of the road we had just passed through. Descending the other side of the hill we beheld before us the sea—the waves glimmering with phosphorescence, and the ships in the harbour illumined by the beaming rays of the light-house.

To prolong as much as possible our enjoyment of this delicious evening, we proceeded at a gentle pace in the direction of Algiers. In the course of

conversation, I requested my companion to give me some information respecting the military decorations worn in the French army. He told me, that since the revolution of 1830, no cross is permitted to be worn in the army, save that of the Legion of Honour, founded by Napoleon. The ribbon is red and watered. The grand decoration consists of a red ribbon, passed over the right shoulder, and under the left arm. At the end of the ribbon, and at the hilt of the sword, is attached the grand cross of the legion. The *plaque* which has ten rays, is edged with silver, and is worn on the left side of the coat. Commanders wear the gold cross *en sautoir*, like the cross of St. Andrew. The officers and *Légionnaires* wear it fastened to the button hole; the cross being of gold for the officers, and of silver for others.

The daughters of *Légionnaires* enjoy the privilege of receiving an accomplished education in the Maisons Royales of St. Denis, and St. Germain in Paris. Before the accession of Louis Philippe, when the elder Bourbon branch occupied the throne, there existed in France, four other military orders, now abolished; viz:

The Order of St. Michel, founded in 709, by Childebert III.

The Order of le Saint-Esprit, founded in 1578, by Henry III.

The Order of St. Louis, founded in 1693, by Louis XIV., for officers only.

The Order of Military Merit, also founded by Louis XIV. in 1759, for private soldiers.

Whilst M. R—— was communicating to me these particulars, we arrived at our hotel, weary with our day's excursion; but, nevertheless, projecting another for the following day.

CHAPTER III.

Bouffarik—The camp of Erlon—The village of Beni-Mered—Sergeant Blandan—Blidah—The new Damascus—The Zouaves—The Spahis—Military anecdotes—General Yussuf—His romantic history—The orange groves of Blidah—The River Oued-Kebir—Defiles of the Shiffa—Convoy of sick and wounded—Effect of wounds—The camp of Nador—The town of Medeah—Evening prayers—Arab proverbs—A prisoner of the Emir Abd-el-Kader—Mysteries of the Mosque of Tagadem — Psylles — Storks — General Marrey's lion —An Arab school—The shops of Medeah—Corn mills—Country residence of the Dey of Titterie—The Iron gates —A night with an Arab tribe—Coleah—Forts of Point Pescade—Druidical tombs.

NEXT day we made an excursion of greater extent, than any we had previously undertaken, and M. R—— called for me as early as three in the morning. We found our horses as before, at the Bab-Azoun Gate. We proceeded by the way of Lower Mustapha, and passing through

Birmandreis and Birkadem, we arrived at the plateau which commands the Sahel. Turning to the right from the Model Farm, we proceeded along a narrow road, to the distance of about eight leagues, and we then beheld the chain of the Lesser Atlas stretching out before us. The heat was suffocating; the simoom blowing from the Desert seemed to send out puffs of fire; so that we might have imagined ourselves at the entrance of an open furnace. Our horses felt the oppressive influence, and paced wearily with drooping heads, whilst my friend's two dogs sought the shade of some small bushes, beneath which they crept to shelter themselves. We were now proceeding direct to Bouffarik, a little town surrounded by verdant poplars; but on the immense plain along which we were riding, we saw only one solitary palm tree, and that scorched by the sun. After a very wearisome journey of four hours, we reached Bouffarik. This place is delightfully situated, and is well supplied with water: perhaps, indeed, the water is too abundant for the health of the inhabitants. The streets are wide and straight, and shaded by rows of poplars and willows. Houses built of stone are beginning

to take place of the wretched wooden barns, which served for the camp of Erlon, and a part of which, at the extremity of the town, still contains troops. After breakfasting in a very commodious hotel, we took some hours' rest. The heat had now subsided, and the simoom having ceased to blow, we remounted our horses, proposing to dine at Blidah. A short while before we reached the latter place, we passed through a little village called Beni-Mered. In the midst of the principal street, we saw an excavation, intended for the foundation of a monument to be raised to the memory of a sergeant of grenadiers, named Blandan. This brave fellow, and twenty-two comrades, after performing prodigies of valour, were killed by two thousand Arabs. M. R—— observed, that he could not understand why this monument was to be raised to poor Blandan in preference to others who had equally distinguished themselves. France is paying dearly for her conquest, and there is not a spot unsignalized by some act of courage and heroism. French blood has deluged all the possessions in Algeria.

At length we arrived at Blidah, which is

situated at the foot of the Lesser Atlas. This place appears to have been, at all periods, subject to changes: at present it has the aspect of a little European town, in which two minarets only serve to denote its Arab origin. It is, without exception, the most agreeable and healthy town in Algeria. In a large square, houses are already beginning to be built with arcades, as in the city of Algiers; and plantations of plane-trees, in the centre of this square will soon form a beautiful shade. Looking along the straight and wide streets, the spectator sees, at one extremity of the town, the Bab-el-Sets Gate, and at the other, the Gate of Bab-el-Rahba. The town is walled around. An old mosque, the ruins of which have been repaired, is converted into a Catholic Church; and two other mosques serve for barracks. Some defensive works have been constructed in that part of the town called the Citadel, and there the engineers have healthy and elevated quarters. This end of the town is occupied by the Zouaves Infantry. At the other extremity stands the hospital, which is spacious, but entirely built of wood. It is

occupied almost entirely as cavalry quarters for the 1st Spahis. Outside of the town, on a detached eminence, stands the Mimiche Fort, with *barbette* batteries, protecting the approaches to the town.

We alighted at a hotel, with a balcony in front, looking into the great square. The town was very tranquil: there were few Arabs, nearly the whole population being French. We had a very good dinner; and notwithstanding his fatigue, M. R— related to me how Blidah had been taken three different times, after very obstinate and sanguinary contests. The Arabs and the Moors were very fond of this town, which they call the New Damascus. Its Mahometan occupants were a very dissolute race, and their orgies so alarmed an old Marabout, named Mohamed-el-Blidah, that he predicted the destruction of the town, and, strange to say, in 1825 an earthquake really occurred which destroyed nearly the whole of it. The terrified inhabitants wished to rebuild the town at some distance, in a spot where the commencement of the works may still be seen. But the recollection of the

gardens surrounding the old town, soon drew them back to its ruins, out of which they reconstructed a new Blidah.

The wind of the Desert in the morning had so overpowered me, that I suggested we should pass the evening sitting in the balcony. Night was now approaching, and at this time there was nothing to engage attention in the town except some coffee-houses where wretched music was performed; and the newly established Club for the officers afforded us no interest.

The band of the Zouaves had entered the square for the purpose of sounding the tattoo, previously to which they played some pretty waltzes very well. The uniform of the Zouaves is much the same as the Turkish costume. M. R— informed me that this regiment, which was organized by M. de Lamoricière, (now a General), is the bravest regiment in the army of Africa. It is divided into three battalions, one being in each of the three provinces. On all occasions, whenever this regiment has been engaged, it has been invariably triumphant, even where other troops have failed. Lately, a regiment, just arrived from France, lost its colours in a battle,

the name of which I forget; the Colonel, in despair, directed the Zouaves to rush on the enemy: the standard was re-taken, and brought to the Colonel, who embraced it with tears in his eyes.

It would appear that this corps has been oftener decimated than any other. It has existed only five years, and already the officers and men, so frequently under the fire of the enemy, have been seven times recruited. The Zouaves have always had the honour of being engaged in the most perilous actions. When the Duke of Orleans wished to reward a private Zouave with the Cross of the Legion of Honour, M. Cavaignac, then the Colonel in command, observed to him, "If your Royal Highness wishes to recompense acts of bravery, you must provide decorations for every man in the regiment."

But the Zouaves, like many other good soldiers, are very *mauvais sujets*. This fact was exemplified in two anecdotes, of the truth of which M. R— has assured me. On the first occupation of Blidah by the French, some colonists followed the expeditionary columns, hoping to profit by some of those chances which always occur on

the taking of a town, after an assault, or a battle. The Zouaves had occupied the place two days, when a man, a shoemaker by trade, driving before him an ass, loaded with pieces of leather, lasts, and tools, made his appearance. At the corner of one of the streets, two soldiers, who were in a Moorish house, called to him, and asked him who he was, and where he was going. He answered that he was a shoemaker, and that he had come to Blidah to settle. The soldiers proposed to sell him the house in which they were, "My comrade and I," said one of them, "got possession of this ruinous place, when the town was taken: you know that on such occasions what soldiers take, becomes their own property. If you wish to have the house, we will sell it to you." The shoemaker was well pleased with the proposal. He agreed to buy the house, thinking himself very lucky in getting so good a bargain. He agreed to give the price demanded, viz: fifty francs, twenty-five down, and the remainder in a year. He did not hesitate a moment, being fearful of letting so good a chance escape. The money was paid, the Zouaves

withdrew, and the shoemaker installed himself in his new premises.

Next morning, a corporal presented himself at the door of the house, and after looking about for a few moments, entered. He asked the shoemaker what business he had in a station belonging to the police of the battalion; and what had become of the two soldiers he had lodged there the day before. After a very brief explanation, the shoemaker and his ass were turned off without ceremony. The poor man applied to the Colonel for redress; and on inquiry it turned out, that the two soldiers, to whom the money had been paid, had been lodged in the house as prisoners, the night previously, and as there were no doors to the house, they were left there on parole. The poor shoemaker had no alternative but to look out for another shop.

The following anecdote affords an instance of their mercenary spirit. One day, after the French were definitively installed in Blidah for the third time, three Zouaves were idly strolling about, in the hopes of falling on some scheme for

getting a little money, which they might spend for their amusement. They carried their muskets *en bandoulière*, which was the practice at that time, as the environs of the town were not then quite safe. Having come to a retired spot, where some horses, belonging to the *gendarmes*, were tied by the fore foot, they sat down, and lighted their pipes. Suddenly one of the party started up, and cut the strap by which one of the horses was attached; the animal took fright, and dashed off like a shot into a neighbouring grove of orange trees. Not wishing to attract attention by any hurried movement, the soldiers walked very leisurely in the direction taken by the horse. They soon overtook him, for the poor animal, satisfied with a few moments' liberty, was now tranquilly grazing. A shot from one of the Zouaves soon laid him dead. They then cut off the two legs, and carrying them to the shop of a butcher, they told him that being stationed on guard in some fields where bullocks were kept, they had killed one, and wished to sell him a part of it. The butcher, finding it suited his interest to affect to believe this story, paid one hundred sous for the horse's legs. The

animal they had thus destroyed, was an Arab stallion of matchless beauty.

"But," observed M. R——, "I should weary you were I to repeat one half the anecdotes that are told of the Zouaves, their courage and their conquests. A stand of colours, wrought for this regiment by the Queen of the French, was perforated by fifteen balls in the first engagement in which it appeared, and made four Lieutenants on the field of battle, three Ensigns having been killed. The assault of the breach at Constantine, and many other exploits redounding to the honour and glory of the Zouaves, amply atone for the faults of some individuals of the regiment. "As to those who were guilty of any serious offences, the Colonel always managed to save them from the sentence of a court-martial, by placing them in a position in which they were enabled to rush on the ranks of the enemy. A Zouave so placed never survived an engagement."

The Spahis comprise four regiments of cavalry, all under the command of General Yussuf, who has recently attained that rank under certain restrictions, which prevent him from competing with other Generals for promotion in the French

army. He is a man of talent and courage, and full of enthusiasm. His presence of mind secured the victory of Isly, which was for a time compromised by the retreat of the Spahis when charging the Arab cannon.

In general, the natives, who form the majority of the privates in the Spahi regiments, are deficient in courage; and their example sometimes has an injurious influence on the European soldiers. The Spahi uniform is very elegant, and when the men are mounted they make a fine appearance. At first there was only one regiment of the Spahis, and that was commanded by Yussuf, who thus held the rank of Colonel. His uniform was richly adorned with gold embroidery *à la Turque*, and his appearance was altogether exceedingly elegant. When he visited Paris, he was said to be a most prodigious favourite of the ladies. He is rather small in stature, slender, and well formed. His dark eyes are full of intelligence and animation, and his long black beard is glossy and well arranged. He speaks French with a slight oriental accent. In connexion with the history of his life, so many romantic incidents are related, that it is scarcely possible to

credit them. I have been informed that he is a native of the Isle of Elba, and that at the age of seven, when he was proceeding to Leghorn, the ship in which he sailed was captured by a corsair. Yussuf was conveyed to Tunis and sold to the Bey. The boy was placed as a slave in the seraglio, and by his amiable disposition and graceful manners, gained the affection of his master. He made himself perfectly familiar with the Arab language, and as he advanced in years, his skill in all military exercises advanced him more and more in the favour of the Bey. Having become engaged in an intrigue with one of the daughters of the Bey, a slave one day surprised the lovers in an interview. Yussuf determined to prevent a disclosure, pursued the audacious intruder through the garden, and killed him on the spot. He cast the lifeless body into a fish pond, having first cut off the head, which he carried away with him. At his next interview with the Princess, she expressed her alarm for the consequences of the discovery that had been made. The only reply made by Yussuf was to conduct her to an alcove, and opening a cabinet, he shewed her the head of the luckless slave. But

the secresy thus secured was not sufficient to avert the danger of Yussuf's position, and he set about devising some scheme by which he might be enabled to leave Tunis.

Under the pretence of illness, he obtained permission to go out of the seraglio; and eluding the vigilance of his guards, he succeeded in effecting his escape, by getting on board the French brig, Adonis, then under orders to join the fleet destined to attack Algiers. This was in the month of May, 1830, and Yussuf served in the first campaign, in quality of interpreter to the General-in-Chief.

After various perilous missions among the tribes, in all of which he acquitted himself most successfully, the Duke de Rovigo, then Governor-General of Algiers, gave him a commission to accompany the expedition to Bona. To the intrepidity of Yussuf, France is indebted for the capture and preservation of that city.

Marshal Clausel, who succeeded the Duke de Rovigo, in recompense for the services of Yussuf, appointed him Bey of Constantina; but since that time, he has been naturalized in France, and

has gained rank in the French army by his conduct on the field of battle, where he has uniformly distinguished himself by courage, evinced in the most perilous circumstances.

Whilst my friend was amusing me with these details, the shades of night were closing in, and the descending dew warned us that it was time to retire from the balcony.

On the following morning, before sunrise, we left Blidah by the Citadel Gate to walk to the place where our horses were put up. By the faint light of the dawn, we could perceive on our left, one of the gorges of the Lesser Atlas; and nearer to us was a water-mill on the banks of the River Oued-Kebir, breaking the surrounding stillness by the measured beating of its clapper. Straight before us the white tombstones of a little European cemetery were discernible. On the right, the Plain of the Sahel, feebly lighted by the rays of the rising sun, was covered by a cloud of white vapour. Directing our course to the right along the walls of Blidah, we soon entered a perfect forest of orange and lemon trees laden with fruit. Our walk was indescribably delightful. The margins of little streams,

formed by outlets from the river, were bordered by thick bushes of the laurel rose in full flower; and the shady trees, beneath which we were slowly sauntering, shed around us an almost intoxicating perfume. So powerful is the fragrance of these trees, that in the day time when the heat of the sun is excessive, men who have incautiously lain down and fallen asleep in this Paradise have been found dead from suffocation. Since the French occupation of Blidah great havoc has been made in these groves of orange trees. To clear the approaches to the town it has been found necessary to cut down vast numbers of trees, behind which the Arabs used to lie in ambush and fire on the sentinels stationed at the gates of the town. But from the existing remains of these orangeries, it is easy to imagine what must have been their former luxuriance. They are even superior to those of the Governor of Malta, and those near Toulon which are highly celebrated.

There is a legendary story relating to the river Oued-Kebir, which calls to mind an incident of the Bible. The true believers affirm that once upon a time, water having become scarce in

Blidah, Mahomed, the Marabout, whom I have already mentioned, struck with his stick one of the mountains of the Atlas range, and a spring gushed forth which has never dried up. This spring is the source of the river Oued-Kebir.

But to return to our morning walk. The orange groves round Blidah form vast gardens, separated from each other by little fosses, and enclosed on the side next the road by impenetrable hedge-rows of the aloe and the Barbary fig-tree. The pale green of these hedges is beautifully contrasted with the dark rich hues of the foliage and fruit of the orange-trees. In the centre of one of these gardens we saw the ruins of a Moorish house, which, judging from the broken fragments of marble columns, scattered on the ground, appeared to have been the residence of some rich landowner who had been either killed or banished. The dilapidated walls, indented with bullets, formed, with the help of some planks of wood, a sort of inn, where a party of soldiers were, even at that early hour, drinking wine. Here we found our horses in readiness, and having mounted, we took a westerly direction, proceeding to some distance along the banks of Oued-Kebir in order to gain

the gigantic precipices which form the gorges of the Shiffa.

We descended a sloping road, running at the foot of the Atlas; and on our right was a gently declining plain, bounded by the entrance of the gorges. A winding streamlet which crossed this valley, flowed over a bed of pebbles, intersected here and there by bushes of the laurel rose. After advancing a little further, still in a sloping direction, we found ourselves on the banks of the Shiffa river which takes its source in the mountains. We now crossed this river for the first time by a bridge of deal planks, constructed by the soldiers of the engineer corps. I say for the first time, because M. R——— directed my attention to our repeated crossings over the Shiffa during our journey to Medeah, by the road we had taken. After a very careful computation, I found we crossed it no less than sixty-two times.

The engineers are a special corps, and have rendered incalculable service to the French possessions in Africa, by the admirable works they have executed. They are commanded by Colonel Lemercier, and the corps, consisting of a very intelligent body of men, has rivalled in energy and

courage, the finest regiments in the French service. The engineers have surmounted obstacles which appeared almost invincible, and have made a most favourable impression on the minds of the Arab people by the promptitude and vigour of their operations. The works they have executed in the mountain passes, through which we were now travelling, are truly amazing. The river Shiffa has in its course traced out the road which it is most natural to follow, in threading the mazes of the Lower Atlas to proceed from Blidah to Medeah. It flows over a bed of pebbles and rock; and in some places the rocks approximate so closely on either side, that they scarcely afford sufficient space for a man to pass walking erect. Here and there, where the rocks are wider apart, the river overflows and the water descends into a gulph, from whence it again escapes in greater depth and with a stronger current.

During the rainy season it is impassable, and it presents a fearful aspect, being bordered on both sides along a distance of eight leagues by wild and steep mountains, the lowest summit of which is one hundred feet high. To open a road

through these narrow defiles—to confine the capricious river within the boundaries of its bed,—to stem the torrents which rushed down the steep declivities--and to break up huge masses of silicious rock, by help of the pick-axe and the mine—such have been the gigantic labours successfully performed by the French engineers. The road now constructed rests, throughout its entire length, on a strong dyke which confines the waters. It is carried alternately along the left and the right bank of the river, according as it was found most easy to break through the masses of rock, or according as the engineers could avail themselves of open spaces for the free course of the numerous cascades descending from the heights, or escaping from the recesses of the mountains, between the entrance of the defiles, and the top of the plateau commanding Medeah. A gentle slope facilitates the ascent to the summit of the Lesser Atlas, on which the town of Medeah is built. The road is so well made, and kept in such excellent repair, that even during the rainy season, it is as good for travelling as the best English roads. On the brows of the pointed rocks the creeping vine and the wild ivy form

festoons of verdant foliage, and their summits are crowned with thick forest trees.

The newly made road is broad, and here and there certain spaces are allotted for the erection of tents.

At intervals of about six leagues distant from one another, there are little camps, each consisting of six tents occupied by *disciplinaires* whose duty it is to guard the safety of the road, and to keep it in repair. In the rear of these tents wooden crosses mark the resting places of numerous soldiers who have been killed in these defiles, either during the progress of the works, or by being shot from the Arab ambuscades.

Before we entered the defiles, we felt somewhat incommoded by the heat, which at that time of the day was becoming oppressive; but during our passage through the new road, which may be compared to a long winding corridor, we felt a pleasant coolness accompanied by a continual breeze. It is only through a few interstices, and those distant from each other, that the rays of the sun can penetrate; the intervening parts of the road, like the bed of the river, being constantly shaded. Nevertheless our horses were tormented

by swarms of flies. We cut down branches of trees and made them into whisks to protect the poor animals, on whose necks the flies left bleeding traces of their stings.

About mid-way along the road we stopped at a little wooden house, occupied by an engineer's guard, his wife, and pretty daughter. Though the interior of the house was remarkably neat and very clean, yet we preferred our *déjeúner* in front of the door, whence we could enjoy the grand aspect of the mountain scenery. I was somewhat surprised at the fare that was set before us. Being more humble in my tastes than certain European tourists who visit the Egyptian Pyramids, carrying with them a complete *service de table*, I was far from expecting cutlets and an omelet in so remote and wild a district. Our *déjeúner* was followed by coffee. The whole was served in such excellent style, and we were waited on with so much attention, that we expected, in fairness, a liberal charge would be made. On inquiring what we had to pay, the old soldier bluntly told us he was not an inn-keeper, that he had shown us hospitality, but could not consent to accept remuneration for it. It was with considerable difficulty, that we

prevailed on his wife to accept a little sum in payment for the refreshment we had partaken of.

We resumed our journey in the direction of Medeah, and had not proceeded far, when we were met by an advanced guard of soldiers, preceding a convoy of sick and wounded men, carried on *prolonges*, a sort of long waggon, used for the conveyance of forage. We counted ten waggons, each of which contained about thirty men, who were transferred from the hospital of Medeah to that of Blidah. The waggons were followed by a train of mules, laden with *cacolets*, in which were sick officers proceeding on the same destination, availing themselves of the escort of the convoy.

What a sad spectacle was this! Three hundred brave men, mutilated, and worn out by fatigue and suffering, not even permitted to die tranquilly in an hospital bed. I was assured, that every day fresh convoys were pursuing the same route; and if the men do not speedily recover or die, they are removed to make room for others; thus encountering the fatigues of another long journey, to be transferred to another hospital. The consequence is, that these invalids frequently perish on the road.

The last waggon of the convoy we passed contained the dead bodies of two unfortunate men, who had perished by being exposed to the chill air of the defiles, and their fevered and shivering comrades seemed to envy their fate. I was deeply moved at the sight of these poor fellows as the waggons drove slowly past us. Their features were drawn, their eyes wild, their clothes tattered; but, in spite of all this misery and suffering, each one grasped his musket.

The condition of these convoys of sick and wounded must be dreadful indeed, when they are detached from an expedition on a march. In such cases, before they can reach an hospital they may possibly have to traverse tracts of country occupied by unsubjugated or rebellious Arab tribes. So that, when not protected by sufficiently strong escorts, these convoys encounter the most dreadful disasters. A column cannot always protect its sick and wounded, who naturally trammel its movements and impede the rapidity of its march. It then becomes necessary to send the invalids to the nearest hospital. A commander has not always a sufficient force to enable him to detach a number of men to form

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an adequate escort for one of these convoys. To avoid a surprise the invalids are carried on the backs of mules, and are obliged to travel day and night; it thus usually happens that half of them perish on the road. An instance of these convoys being attacked by the Arabs occurred shortly after the first occupation of Blidah. At a little distance beyond the village of Beni Mered, twenty *prolonges* laden with sick and wounded were surrounded by a multitude of Arabs, and the helpless sufferers were mercilessly butchered.

The diseases incidental to the climate are of the most virulent kind, and can be subdued only by violent remedies. Intermitting fever, which yields only to potent doses of quinine, and dysentery checked only by opium, are disorders of constant recurrence in all parts of the French possessions here. Brain fever is also very frequent. Wounds caused by fire arms always present a very serious character. When limbs are thus wounded, it is generally necessary to resort to amputation. There is always great difficulty in stopping the effusion of blood from wounds received in the very hot season, and during the excitement of battle, and this cannot be adequately done on the field.

The men are, therefore, placed on *cacolets;* and after a journey of some days, they at length reach an hospital. The treatment of the patients then becomes a matter of great difficulty. It not unfrequently happens that a second amputation is necessary; and it is fortunate if, even by this extreme remedy, the frightfully rapid progress of gangrene can be arrested. M. R—— assured me that the medical service of the army was admirably maintained. The military surgeons are men eminent for their professional skill, and have distinguished themselves by their zeal and courage under the most difficult and trying circumstances. Some of them have resolutely remained in attendance on their patients, even at the risk of being captured and murdered by the Arabs.

The convoy having passed us, we continued our way. We soon left the banks of the Shiffa, and ascending a hill, by a winding road, we reached the outlet of these majestic mountain passes. As we advanced, we found a greater abundance of vegetation—the oak, the cork-tree, and the wild olive adorned the adjacent hills. On the opposite side of a plain we saw the camp of the Nador, which we proposed to visit. It is occupied by an

Arab tribe. This is said to have been the first camp in which the regular regiments of the Emir, Abd-el-Kader, were formed. Here and there some rude huts, built of stone, are inhabited by Arab families. The men, who came running out to us, had all a very sickly appearance. My friend informed me that a neighbouring fountain was the cause of this general unhealthiness. After the camp was taken by the French, they kept a force stationed there for some time. It was then found that fifteen or twenty men were daily seized with violent cholic. This epidemic of course became the object of medical investigation, and *post mortem* examinations disclosed traces of copper in the stomachs of the patients to whom the disease had proved fatal. On analyzing the water of the fountain, there appeared reason to conclude that the spring passed over some veins of a copper mine. It was at first supposed that the Arabs, on evacuating the position, had poisoned the water; but this suspicion proved to be unfounded, for now, after the lapse of three years, the water still retains its noxious qualities. It may be mentioned, as a remarkable fact, that in no instance have the Arabs been known to poison springs, or to turn

the course of currents, though possessing frequent opportunities of so doing.

On turning the hill, we found ourselves surrounded by vines, whose thickly curling tendrils denoted a prodigious luxuriance of vegetation. The surrounding country too was richly clothed with verdure. Here and there groves of palm, fig, and orange trees resembled the scenery of a vast theatre. Amidst all this richly coloured foliage, and in the depth of a valley, we discerned the dark walls of the town of Medeah, and a few white minarets raising their pointed summits. On the right, an immense aqueduct of Roman construction, winding like a serpent on the plain, conveys to the town the water of the mountain springs. The arches of this aqueduct are completely lined internally with creeping plants.

We soon arrived at the gate of Medeah, where, near a little fountain, there was a caravan which had stopped there at sunset. Camels were feeding on the grass and shrubs on the road sides. A group of Arabs were at prayers with their faces turned to the East, in the direction of Mecca, and some children were imitating the pious example of their parents. No one stirred on our approach.

A *burnouse* spread on the ground served as a carpet, on which, bare-footed, they alternately lay down prostrate, and stood erect. There was something very imposing in the calm dignity of manner with which those men invoked the Deity. When the prayer was ended, they turned to the eldest man of their party and embraced him. Then resuming their slippers, and driving their camels before them, they penetrated into the sinuosities of a ravine, and were soon out of sight.

The gate by which we entered was an ogive arch, formed of masonry, consisting of small pebbles fixed in cement. It opened into a tolerably large square, planted with young orange trees. A fine mosque on the left is converted into an hospital, and on the right are some old ruinous houses. At the farther extremity a white marble fountain is backed by low moresque arcades, beneath which some Moors and Arabs had assembled to smoke and drink coffee. On the opposite side of the square there was another small gate, through which it was necessary to pass to go into the town. Here we met with some French officers, who were very civil to my companion and me, and invited

us to partake of their dinner. Having dismounted from our horses, we were introduced into a well lighted saloon, and took our places at the table. The gentleman seated next me was a young interpreter, who spoke English remarkably well, and who had collected a vast deal of information in the course of extensive travels. During dinner he amused us by repeating a number of Arab proverbs, among which were the following :—

"If your friend is made of honey, do not eat him all up."

"If you travel through the country of the blind, be blind yourself.

"When you are the anvil, have patience: when you are the hammer, strike straight and well."

"He who cannot take a hint will not comprehend a long explanation."

"The mother of the murdered man may sleep; but the mother of the murderer cannot."

"I like the head of a dog, better than the tail of a lion."

"Take counsel of one greater, and of one less than yourself; and afterwards form your own opinion."

There is great simplicity in all these quaint proverbs. If, as it is said, proverbs are the wisdom of the nation, they may also be called the wisdom of individuals. In all the Eastern proverbs there is great depth of thought, and they express opinions which are the result of long experience and reflection.

This young interpreter was, during three months, detained as a prisoner of war by the Emir, Abd-el Kader, by whom he was very well treated. As he spoke the Arabic language perfectly, and signified his willingness to become a Mussulman, he was initiated into the mysteries of the Mosque. While he was at Tagadem, two Marabouts endeavoured to get possession of him. One belonged to the sect of Abou Beker, the other to the sect of Ali Mahomed, cousin of the Prophet, and husband of his daughter Fatima. One day, the intended convert was taken to a grand festival of the Beiram, which was attended by all the Sheiks of the tribes subject to the Emir. But I will tell the story in his own words:

"I accompanied the two Marabouts," said he, "to the Grand Mosque of Tagadem, along with all the Sheiks and Cadis. With the prayer com-

menced my torture, for nothing could be more harassing than the kneeling, the prostrations with the face on the ground, the rising up only for another prostration, then the same ceremony over again, and so on, just as it pleases the priest who directs the prayer. My attention was soon fixed by the thundering noise of the band of music which preceded the Emir in person. He was followed by the Psylles, a troop of men wearing high pointed hats of felt, from which hung the tails of jackals. To their natural beards were added artificial ones of flax. Each held in his hand a large adder, and the reptiles twisting about, tried to fasten on every person within their reach. Occasionally a Psylle would take one of these adders in his mouth, and bite it with so much violence, that the reptile becoming furious, hissed with pain, and made frightful contortions. Sometimes rolling itself round the arms which confined it, returning bite for bite. Then the Arabs getting alarmed, would fall back; but they seemed to be more awed by the Psylles, than afraid of the serpents which struggled in their grasp.

"The instruments of the band consisted of large kettle drums, shrill hautbois, and *tam-tams*, beat with leather thongs. The band was followed by

the standards of the Emir and the other Sheiks. A throng of women and children testified their joy by loud shoutings, with which they made the edifice resound.

"Having advanced near the altar, the Psylles described a large circle, in the midst of which the Emir placed himself, and behind him were ranged the standard-bearers and the musicians. At a given signal, the devotees, young and old, rushed within the circle, ranging themselves one behind the other. Each laid his two hands on the shoulders of the person nearest him, and thus, holding together, they commenced the religious dance. Balancing first on one foot, then on another, they made their heads follow the movements of the body. These movements were at first like the music, rather slow; but they soon acquired vast rapidity. The circles moved with a velocity, of which no idea can be formed but by seeing them. The Emir chaunted the profession of faith, the "*Allah illa Allah!*" (There is no other God but God.) Every individual repeated it at first, clearly and distinctly, then in a sort of hoarse tone; and presently in a stifled manner, until at last it became a death-like convulsive rattle in the throat. The features became distorted, the mouth convulsed

and foaming, the eyes glared, the throat swelled, the breathing became short and difficult; and at length the devotees fell down in fits. The circle gradually diminishing, some of the youngest and most vigorous of the dancers still tried to support themselves, but in the end their fall was only the more terrible.

"I saw one of them fall as if struck by a thunder-bolt, and his gushing blood stained the vestments of the Emir. His hands and feet were then eagerly kissed. He was a saint. The people rushed forward, that they might have the happiness of saying they had beheld him. His clothes were torn to rags, each little fragment being taken away as a relic. At night, the same scene was acted over again; and then the glare of the coloured lamps gave to all who took part in it, a diabolical aspect. It was altogether like an infernal rite."

This description not a little amused and surprized me. I asked the narrator how he had been able to get out of the Emir's power. He told me, that in consequence of his apparent inclination to Mahometism, he was allowed much liberty, and that he often made excursions on horseback, in

company with the Sheiks. One day, finding himself better mounted than his companions, he set his horse to a gallop, and was lucky enough to escape, though several balls came whizzing past his ears.

Our new friends, the Artillery officers, now invited us to pass the night in the house they occupied, where some beds of their absent comrades were at our service. We gladly accepted the offer, for we should have preferred staying even in the open air, to taking up our quarters in a dirty looking hotel, which was the only place of public accommodation in the town.

Early next morning, we went out to take a stroll, and observed storks with their nests on the roofs of some houses. The stork is regarded by the Arabs as a sacred bird, the emblem of tranquillity and innocence, bringing blessings to all the dwellings on which it perches. M. R—— wishing to send a couple of these birds to a friend in Algiers, was obliged to apply to the Commandant of the fortress, from whom he received a written order, and the attendance of a soldier to assist him. We found a nest well supplied with young, and by the help of a ladder, the soldier approached

so near it, as to be able to take out two newly fledged birds. During the operation, the inhabitants of the town were greatly scandalized, and seemed disposed to deal roughly with us. Had it not been for the Commandant's order, which was shown to them with a translation, I do not think we should have got away unmolested. The storks are also valued for their usefulness, as they destroy great numbers of the rats, mice, and serpents, with which the country is infested.

The garrison of Medeah is commanded by General Marrey, who at this time was absent on an expedition. Nevertheless, we called at his house, where, in a saloon, we saw his magnificent lion Bello, which is so singularly docile, that it goes about the house quite at liberty, without collar or chain. On the servant whistling, the animal raised his head majestically; and after looking at us for a few moments very fixedly, he lay down again, without taking any further notice of us. The servant observed that the lion was low spirited, and out of humour, in consequence of the absence of his master, to whom he is much attached.

Medeah has also its Casbah, situated in th

most elevated point of the town. When taken by the French, the Casbah contained two pieces of cannon, which had doubtless once belonged to the Spaniards. The town does not contain more than six hundred houses. The garrison is strong, and the soldiers are encamped without the town in tents.

An immense plain surrounds Medeah. The sinuosities of the streams may be discerned by the reeds, and the fresh vegetation along their margins. Game is abundant here; wild boars, in particular, are very numerous; and the soldiers, when on watch for them, can shoot them without going far from their tents.

Our friend, the young interpreter, took us to see an Arab school. It was in a building adjoining the principal mosque. We saw about twenty children seated confusedly on mats, studying and repeating aloud the lessons they had been set to learn. They repeated these lessons in a sort of singing tone, accompanied by a continued movement of the body. In the midst of all this stunning noise, the Arab schoolmaster communicated his instructions. He was a poor Marabout, whose ar only source of subsistence was the emolument he

derived from his little class, together with the payment he received from some Sheiks, for chaunting the Koran. No regular method of teaching was observed in this Arab school. Each scholar was furnished with a little piece of varnished wood, on which the master traced a few letters of the alphabet. When the lesson was learned, the master rubbed the piece of board with a wet rag, and having obliterated the old lesson, he traced a new one. The instruction was not collective: the master successively called up each pupil, showed him his lesson, and then sent him back to his place to study it.

In front of the little building, in which the Marabout had established his school, there was inscribed a passage from the Koran, which our friend the interpreter construed as follows:

"During the first seven years of life let the child play; during the next seven years, instruct and correct him; during the seven following years, send him forth into the world, so that he may acquire and adopt its usages; the man will then be perfect."

After leaving the school, we visited some little shops. They were very shallow, and did not

communicate with the houses to which they belonged. They were, in fact, little more than niches made in the walls, and were scarcely three or four feet in depth. They all had a sort of portico, projecting into the street, and beneath which the shopkeeper sits cross-legged the greater part of the day smoking his pipe, sipping coffee, or gossiping with his customers. At the threshold of one of the doors, I saw a woman engaged in grinding corn between two stones. The upper stone was turned rapidly with the hand over the lower stone, which was fixed. This is called an arm-mill. When passing through the outskirts of the town, we saw another mill less primitive in its construction. It was so contrived as to separate the bran from the flour. The latter, the Arabs sort into several qualities.

After breakfast we mounted our horses, and rode to the distance of about half a league from the town, to view the old country residence of the Dey of Titterie. It is situated in the midst of well cultivated gardens, and like all the Moorish houses, it has a very pretty appearance. It commands an extensive view of the open country,

over hills, either barren or only covered with brushwood. Looking towards the south, some little huts, and patches of cultivated ground are discernible. At the distance of about two leagues from the town, on a plateau called Aouarah, we saw the ruins of a Roman citadel. The eye readily traces a large square space, at one angle of which some huge blocks of stone showed the remains of the perimeter of a round tower. Two Roman roads, paved with large flag stones, led from this point; but their tracts were soon lost beneath thickly overspreading brambles.

Our itinerary for returning to Algiers was through the *Bibans,* (Iron Gates,) and Coleah. An officer of Spahis, who was proceeding in the same direction, proposed that we should accompany him and his escort. We set out, directing our course to the north-west, passing through forests of old olive trees, and threading our way through tortuous paths, amidst thick brush-wood. We crossed several deep ravines, which, in the rainy season, form the beds of rivers. Having reached the summit of a rapid declivity, the pathway along which merely afforded space sufficient for a horse's hoof, we saw at the depth of twenty-

four feet beneath us, a ravine so narrow and close, that it appeared almost like a tunnel, and within it we could perceive a quantity of bones. Our companion informed us, that in the rainy season, the sloping path along which we were then passing was exceedingly slippery, and that a convoy of provisions proceeding to Medeah had lost twenty camels in those dangerous defiles. The bones we observed, were the skeletons of those animals, which, with their loads, fell one after the other into the ravine in the middle of the night. The foremost having lost his footing and slipped down, the others all fell over him. On the following day, men were dispatched from the town with ropes, to draw up the loads which the camels had on their backs. They found only the bones of the poor animals ; every particle of their flesh having been devoured by the jackals and hyenas. The officer who related to us these particulars observed, that he should never forget the piteous roaring of the animals, which were out of sight, though their struggles to extricate themselves were audible. This officer commanded the escort which accompanied the convoy, and he lost ten men in the fearful catastrophe.

In the evening we reached a large valley situated on the northern declivity of the Lesser Atlas, and before us was the passage of the *Bibans*, or the Iron Gates. On a large stone I saw inscribed the words—"French Army, October 28th, 1839." Here we halted at the encampment of a Sheik of Duars. He was a friend of the officer with whom we were travelling, and had served in his regiment. We threw ourselves on his hospitality, trusting that he would afford us shelter for the night. The encampment comprised about ten tents, covered with bull's hides. Some of the Arabs, warned of our approach by the barking of their dogs, came out and gazed at us with astonishment. The Sheik himself soon made his appearance. He cordially embraced his old officer, and welcomed us by touching our hands. We dismounted, and the people of the tribe led away our horses, to put them up for the night; the soldiers of our escort giving themselves no concern about the matter. It was evident that they knew they were among friends, and felt themselves quite at home.

We were soon introduced into the Sheik's tent, which differed from the rest, being covered with

some kind of stout brown cloth. The ground was spread with mats and some neat carpeting. Presently supper was brought in. It consisted of hard-boiled eggs, honey cakes, boiled fowl, and *kuskussu*, all served in little wooden cups and plates. The fowls, which were disjointed without the help of either knives or forks, were very good, though highly spiced. The *kuskussu* came last of all. It is at once bread and soup, dinner and desert, and is prepared as follows: The Arab women, after bruising the wheat in the arm mills I have already described, throw the flour into a sort of tub, where they mix it with oil. They then turn it about rapidly with their fingers until the whole is formed into a sort of granulated paste, which is cooked over steam, and eaten with milk or melted butter. From time to time a bowl of milk was passed round, and each of the party took a draught of it by turns. The repast being ended, soap and water were brought in for washing the hands and the beard, an operation very necessary, where every one eats with his fingers. Last of all came pipes and coffee, and then darkness gradually drawing in, the tents were closed, and conversation ceased.

The night was delicious; the clear moon shed her light over the valley, and from the high surrounding hills was reflected the red glare of burning brushwood, to which the Arabs had set fire, with the view of cultivating the ground it covered. The stillness of the night was broken by the crackling of these mountain fires, and the barking of dogs, which, with the shrill squeaking of troops of jackals, formed an alternating chorus. Nevertheless I could easily have slept, but for the numerous insects that swarmed about the tent. The stings of the musquitos were intolerable. After a little time the dogs and jackals ceased their noise, and silence prevailed. For the space of an hour, not a sound had been heard, when suddenly the dead stillness was broken by a noise which appeared to me like a distant peal of thunder, repeated and prolonged by the mountain echoes. Gradually the noise became louder. The animals sprang from their resting places, and the men, armed with muskets, rushed out of the tents. The oxen grouped themselves together and turned their horns to the enemy; and the dogs were afraid even to bark. Presently the roaring became less frequent and more distant: and we found that we had been saved

from the unwelcome visit of a lion, by the light of the burning brushwood on the neighbouring hills. I should have been glad to have had an opportunity of seeing the King of the Desert at large in his natural wildness; but on the other hand there was perhaps nothing to be regretted, for with the exception of five or six men, on whom alone we could have relied, all the other Arabs were seized with a panic, which rendered them incapable of making any defence. In a short time, the Duars was restored to perfect tranquillity, and overcome with fatigue, I fell asleep.

The voice of the Sheik roused the Arabs from their slumber. With the first rays of the sun they arose to perform their morning's devotions. This duty being ended, coffee was served. By this time our horses were saddled and ready for our departure, and we took leave of our venerable host, who had sheltered and entertained us with a hospitality worthy of the patriarchal ages. There was a singular degree of nobleness and dignity in the manners of this old Sheik, and his conversation was marked by solemn and figurative turns of speech, which sometimes called to mind the poetic language of the Bible. For example, my

friend asked him how he could account for the Arab tribes so perseveringly following the Emir in his expeditions against the French, when it was obvious that sooner or later the latter must obtain a triumphant ascendancy. His answer was—"If you have before you a bowl of water, and you dip your hand into it, the water will rise; but when you draw forth your hand, the water will fall again, and find its natural level."

The day was oppressively hot, and the paths difficult. Here and there we perceived some desolate huts, but not a single inhabitant. At length, about four in the afternoon, we issued from a long winding road, bordered with rows of thick trees. Here we beheld Coleah, which is seated in the depth of a valley, and surrounded by orchards and groves of palm trees. The wall which surrounds the town is almost in a state of ruin; and on the outside of it, running in a direction from west to east, there is a cemetery with two Marabouts. The streets are regularly built, and in the centre of the town there is a square, planted with orange trees. The houses in this square are built with arcades, like those of Algiers. In one corner of the square stands a mosque, transformed into a

church, and facing it, a small, clean-looking hotel, in which we established our quarters for the night.

On the following morning we set out for Algiers, visiting on our way the forts of Point Pescade, situated on the sea shore, about two leagues from Algiers. The adjacent country is exceedingly picturesque. On every side the eye rests on pretty country houses, surrounded by blooming gardens and well cultivated orchards. The forts, three in number, are built on a point of land which advances into the sea. They comprise a large tower and two low batteries of a rectangular form. A pretty wild looking valley, surrounded by pointed rocks, completes the landscape. The mountains commanding the point are very steep, and descend abruptly in the direction of the shore, which is covered with brushwood as far as Cape Sidi-Ferruch, where a pyramid has been erected to commemorate the landing of the French in 1830.

Near Point Pescade I saw two groups of druidical tombs, each consisting of four blocks of brown free-stone, forming a rectangle, surmounted by a fifth stone. One of these groups comprised six tombs, the other twelve. Leaving

those picturesque regions, we took the main road to Algiers, and about noon we arrived at the Bab-el-Oued Gate. I had caught cold during my night's lodging in the Arab tent, and I felt ill, with symptoms of intermittent fever.

CHAPTER IV.

Different races of the Inhabitants of Algeria—Kabyles—Moors—Arabs—Jews—Turks and Koulouglis—Habitations—Costumes—Industry—Manners—Cruelty—Religion—Superstition—Amulets—Marriages—Funerals—The Plague—Ophthalmia—Cutaneous diseases—Amputations.

I SET about collecting correct information respecting the various races of people who inhabit Algeria; and this amusing occupation favoured my recovery from the illness with which I was attacked during my recent journey. For a great part of the information which I here communicate I am indebted to the kind attention of my friend M. R——, a source which is the best possible guarantee of correctness.

The small portion of Africa through which I

travelled, is inhabited by seven races of people, each race differing the one from the other, in its more prominent characters, manners, and habits. Though all races professing Islamism preserve much affinity in their laws and religion, yet they are nevertheless perfectly distinct in physical character, habits, and manners, differing in origin as well as in the names by which they are known—viz., Kabyles, Moors, Negroes, Arabs, Jews, Turks, and Koulouglis. These, as far as I am aware, are all the names by which they are distinguished.

The Kabyles inhabit the mountain chains of the Lesser Atlas, from the kingdom of Tunis to the empire of Morocco. The name of each tribe is preceded by the word *Beni*, signifying children. Thus they have Beni-Menassers, Beni-Sala, Beni-Song-Song, that is to say, children of Menassers, of Sala, or of Song-Song.

The Kabyles are of middle stature and swarthy complexion. Their hair is black and smooth. Their bodies and limbs are robust and nervous. They have more rotundity of head than the Arabs, and the face is shorter; but the features are well marked. The expression of the counte-

nance is savage and cruel. They are an active and intelligent race: and their tribes are spread over the northern declivity of the Lesser Atlas. They speak and understand the common Arabic, but they use an idiom called the Shilla.

The dwellings of the Kabyles are formed of pieces of wood fixed in the ground, to which are affixed reeds and branches of trees intertwined together. To this fabric a certain firmness is given by filling up the interstices with a kind of slimy earth, mixed with chopped straw. All these habitations are square in form, and have triangular roofs composed of thatch or reeds. They are seldom more than two feet high. They are entered by low and narrow doors, which close firmly, small holes made in the walls serving for windows; these huts are ranged in small groups in the valleys or on the sides of the mountains.

These rude habitations are not altogether devoid of conveniences. On the outside of the doors there were large conical holes (called silos) dug in the ground, in which are preserved grain, fruits, and vegetables. The bee-hives are made of the bark of the cork tree and reeds plaited together. The Kabyles have also pots and vases made

of clay and wood. In the interior of the houses straw mats, of loose texture, and sheep skins are spread over the floor. At night these mats and skins serve for beds.

The usual dress of the Kabyles consists of a kind of woollen shirt, with short sleeves, which is confined round the waist by a leather strap. On the head they wear a small cap of white felt, and their feet and legs are uncovered. The chiefs, however, wear yellow or red morocco boots, with a kind of loose slipper drawn over the foot. The shirt, which very much resembles the Roman tunic, is partially covered by a *haick*. This consists of a piece of fine white woollen cloth, about a yard wide, and five or six yards long, fixed round the head by a broad band of camel hair, forming a bandeau of five or six circles, one above the other. A very fine white *burnouse*, forming as it were a lining to another *burnouse* of a thick brown material, envelopes the whole person in its ample folds.

The dress of the women very much resembles that of the men; but they do not wear the *burnouse*, and allow the *haick* to flow like a veil, though they do not cover the face with it.

The Kabyles are an industrious race of people. They work the mines of their mountains, not by galleries but by open trenches. The products of these mines are lead, iron, and copper. The lead is converted into shot for hunting and for warfare; the iron is made into edged weapons, and even musket barrels; and the copper is employed for female ornaments.

Though brave, the Kabyles are barbarously cruel in war. In one of the campaigns they captured an unfortunate French woman, and the poor creature was found hung by her feet to the trunk of a palm tree. Her bowels were torn out, and her breasts, nose, and ears cut off. There is no quarter given to any enemy who may fall living into their hands. They not only chop off the heads of their enemies, but they accompany the act with all kinds of horrors.

It may easily be conceived, that a people addicted to such atrocities, can be but slightly imbued with religious principle. Though they render a kind of worship to their Marabouts, yet they have no mosques. They read the Koran, of which some of the tribes have a manuscript copy, for they all reject the printed Koran. The Mara-

bouts devote themselves to the laborious task of copying the sacred book. The Kabyles are doubtless descended from the ancient Numidians.

The Moors, who came from Asia, settled on the coast, and consequently have had far more intercourse than the Kabyles with Europeans. The conquerors who have overrun Africa, have at once modified their manners, and degenerated their race. Conquered by the Arabs, and governed by the Turks, they have adopted the manners of the latter. Most of the European invaders who have settled in Africa, married Moorish women, and the people degenerated from the primitive stock by the mixture of blood, constitute the race now called Moors.

In stature, the Moors are somewhat above the middle height. Their hair is black, but their skin fair; the nose is aquiline, the mouth is of moderate size, and the eyes large. Their bodies are muscular, and in general they have a tendency to become corpulent. They dwell chiefly in the towns, in the three provinces of Algeria. Like the Turks, they wear the turban. Their wide trousers are fastened round the waist, by a run-

ning string, and were confined in the same way under the knee. They have a vest, with the sleeves slit up at the lower part, and embroidered with silk or gold. They seldom have stockings, but they wear slippers. A broad girdle, silken or woollen, embroidered in different colours, or in gold, serves to support the yatagan and pistols. They wear the white *burnouse*, by way of a cloak. Those only who have made a pilgrimage to Mecca are entitled to wear a green turban. All the Moors have the head shaved and the beard entire; and they punctually perform the ablutions enjoined by the Koran.

The women usually go bare-footed; but sometimes they wear slippers. They have white trousers, gathered above the ankles, and fastened at the waist by a string. The lower part of the chemise passes into the trousers, and over it the Moorish females wear two vests like those worn by the men, but longer and made of silk, embroidered with gold. Over the trousers is a sort of petticoat, fixed by a girdle, consisting of a long scarf of silk or cashmere. The plaited hair is fastened by a bandage round the head. A small white handkerchief fixed at the back behind the

head, veils the lower part of the face, from the eyes downward. Over all these vestments they wear another garment, composed of a thin texture of white wool, which, passing over the head, gracefully falls over the arms and shoulders. Most Moorish females wear as a head-dress the *sarmah*; but it is always concealed under the woollen covering I have just described. From the *sarmah* there is suspended a long band of gold tissue, which hangs down to the ground. These females, who are generally corpulent, and always thus muffled up, walk out in parties of four or five, followed by black slaves or domestics. Creeping slowly along the streets, they appear at a distance like huge phantoms. They tinge with red their nails, the palm of the hand, and soles of the feet.

Nearly all the trades of Europe are followed by the Moors; but they are indolent and phlegmatic to an excess. My friend's window happened to look direct into an apartment of a neighbouring house, where a young Moor used to work as a watch-maker. We often saw him examining a piece of copper for a long time; then lighting his pipe, he would, whilst smoking, make a few touches with

his file, or strokes with his hammer. These tasks being performed, he would pass a considerable time in gazing with admiration on his work. This was his whole occupation from day to day, with the addition of drinking a great many cups of coffee.

The Moors do not excel in agriculture, for they despise the labours of the field. Any occupation which demands exertion they dislike. Probably they would never mount a horse, were it not that they are too indolent to walk. Yet they are not totally uneducated, being all taught to read and write.

The Mahometan religion is strictly adhered to by the Moors. They perform their devotions wherever they happen to be, without regard to the appropriateness of time or place. The form of prayer is announced from the minarets, by the Muezzin, who, waving a small white flag calls out with all his might: "There is only one God! God is great, and Mahomet is his prophet! I greet you! Come to the mosque, and worship God! Let those in the plains, or on the highways, pray where they are!" This appeal is repeated five times each day. At sun-rise it is called the *Emleber Denor*; at noon it is the *Dor*;

at four in the afternoon, *El Hasser*; at sun set, *El Magruh*; and at an hour after sunset, *El hatmet.*

In the course of the year, the Moors observe several religious festivals, the most important of which are, the *Ramadan*, which lasts a whole month, and the *Beyram*, which continues four days.

When a Moor dies, his relations first wash the body, and then put cotton soaked in camphor, into the mouth, the nostrils, the ears, the eyes, and under the arm-pits. They dress the corpse in holiday garments, then wrap it in a white cloth, and lay it on a bed, around which the friends and domestics of the deceased are allowed to assemble, during the twenty-four hours of exposition. The body is carried to the grave on a litter. Over this litter is spread a silken covering, which, when intended for a young girl, is embroidered with gold; for a married woman it is white; for a man red. The body is laid in the grave, with the head to the south. After the grave is closed, the friends return to the house of the deceased, where they partake of *kuskussu*, and some of the slaves are usually set at liberty.

Superstition is prevalent among the Moors. They recognize two supernatural powers; one

celestial, the other satanic. They attach great importance to amulets, which they make even their camels wear. Among others, they have one which they term a magical square, thus formed:

40	10	20	8
7	21	9	41
12	42	6	18
19	5	43	11

the addition of the numbers, whether made perpendicularly, transversely or diagonally has the same result: the total being always seventy-eight. The table is composed of the sum of the four letters of the word *Hkim* (wise). To the letters respectively the following values are assigned *h* 8, *k* 20, *i* 10, *m* 40. The number, seventy-eight, is by the Mussulmans supposed to possess the mystic power which some Christians assign to the number thirteen.

The Moors do not manifest much hospitality even to their fellow-countrymen. On the first evacuation of Blidah by the French, all the Moorish inhabitants of that town, dreading terrible reprisals from the Kabyles, repaired to Algiers with the troops. Some Jews, who also took refuge under the protection of the French soldiers, were perfectly well received by the people of their religion who afforded them all the assistance in their power. On the contrary, the unfortunate Moorish families were repulsed by the Moors, and thus thrown on the charity of the Europeans.

The Moors believe that a woman has no soul, and that when a Moresco female dies no future state is reserved for her; the houris, with whom Mahomet has peopled his paradise, being supposed to have nothing in common with the females of this world. When beauty is gone, the women are little cared for; but while they are young they are objects of much jealousy, for though their husbands do not go out with them in towns, they require that they should be veiled and always attended by a companion of their own sex. In this country, however, the husband and wife not unfrequently

go out together, and the husband then arms himself as he would on setting out on some perilous expedition.

The marriage contract is ratified by a deed, which is drawn up by the Cadi, and marriages are celebrated by feasting and dancing. The women remain together in an apartment separated from the men. A Moor may have four legitimate wives and as many concubines as he can maintain. The offspring of the latter are brought up in the same manner as the legitimate children, and enjoy the same rights.

From time immemorial the Arabs and the Moors have employed, as their slaves, negroes and negresses, brought from the interior of Africa by caravans. These slaves may obtain liberty by length of service, by the payment of money, or by the death of their master. This is the origin of the negro race in Algiers. There are negresses whose colour is jet black, and who have woolly hair, whilst their features have all the regularity of a Roman bust. I did not see any regular Mulattos. In general the negroes have the character of those we see in Europe. They

have the same peculiarities of form in the lower part of the leg, together with the projecting heel.

Most of the negroes live in the towns, and dress like the Moors. The women wear a white cotton under garment, with short sleeves, trousers of brown cloth, drawn in gathers round the waist. They have a piece of blue striped cloth, in which they wrap themselves, covering the head and face, so that nothing is seen but the eyes.

They are extremely fond of trinkets, and glass ornaments. When they cannot afford to purchase earrings and necklaces, they supply the want of them by wearing teeth and fish bones.

Nearly all the butchers in Algiers, and the other towns, are negroes. Many of them frequent the coffee-houses to perform music, if that name may be given to the hideous *charivari* they produce with iron castanets, skins stretched on wooden cylinders, and enormous pipes made of reeds.

In other respects, the manners of the negroes are similar to those of the Moors, with whom they constantly live, and from whom they only differ in the colour of the skin.

The Arabs are the ancient Vandals, who, in

697, drove the Romans out of Africa, and took possession of the whole of Mauritania. The Numidians remained in their mountains, and would not form alliance with them; though, in manners, the two races approximated. The Arabs are divided into two classes: the tribes, who inhabit the towns; and the Nomades, or Bedouins, who live in tents, without confining themselves to a fixed residence in any place. They are, for the most part, tall, and their hair is black and smooth. Their heads are of a somewhat elongated form; their features large, and strongly marked; and their complexions are nearly of an olive tint. They are brave and daring in battle; and though they do not hesitate to cut off an enemy's head, yet they do not torture him by any wanton cruelties. Their huts are not more elegant than those of the Kabyles. They build them together in large numbers, forming villages, which they call *Douars*. The tents are made either of bullocks' hides, or of a strong tissue of camel hair. In the centre of the *Douar*, there is always a tent, which serves for a mosque, and is occupied by a Marabout.

The dress of the Arabs scarcely differs from

that of the Kabyles. Like them, they have the *haick*, and the *burnouse*; but they have light cloth pantaloons, fastened at the knee; and they wear no shirt, making the *haick* supersede that garment. Very few wear slippers: the greater number envelope their feet in pieces of bullock's hide, keeping the hair outward. They lace these hides on the feet, and round the legs, with strings made of the bark of trees.

The women's dress consists of a sort of chemise, confined by a string round the waist. They wear their hair hanging down. When in the *douars*, they do not cover their faces. They always go bare-footed, and are very fond of necklaces and bracelets; the latter they sometimes even wear on their ancles.

Of all the races who inhabit the coast of Africa, the Arabs are the most temperate. Their usual food consists of milk, fruits, a kind of cake of flour, which they make with great rapidity, baking it on a metal plate, and spreading some drops of oil over it. They take snuff; for they know how to reduce their tobacco to powder, as fine as Spanish snuff. For a snuff-box, they carry a reed, fastened to the waist,

and with a piece of wood fixed in it, by way of a cork.

Though naturally indolent, yet each Arab family provides for its own wants, with the exception of arms and ammunition, which they always purchase from the Kabyles. Camels are their beasts of burthen, and on his migratory journey, the Arab packs all his moveable property on the animal's back. However poor, an Arab is never without a good horse, and he will often take pleasure in looking at it for an hour together. The horse is washed, but never curried. As soon as a colt is a year old, his mane and tail are shaved, to make the hair grow again as thickly as possible.

The Nomade Arabs do not cultivate the ground round their encampments ; when their cattle have not sufficient food in the place they occupy, they remove their tents to another quarter. The only branch of traffic they carry on consists in the disposal of their cattle, the milk of their cows, and the wool of their sheep. They are divided into tribes, in each of which there are a certain number of families descended from the Prophet, the members of which are distinguished by brilliant actions,

or proofs of superior wisdom. These families form the nobility, and all their male branches bear the title of Sheik, or lord. The tribe always choose one among these for its principal Sheik. This dignity is generally hereditary, but sometimes elective. A Sheik is sometimes broken by the lords of the tribe and replaced by another. A certain importance attaches to this power, and in some tribes there are a thousand such dignitaries.

The Arab never grants hospitality to another, except when he is the feebler of the two; and rarely grants it readily, even to his own countrymen. However, the stranger whom he does receive into his tent, is under his safe keeping, and protected until he is out of the tribe. This is all that can be reckoned on.

When a marriage takes place, the bridegroom brings to the tent of the bride's father the cattle and the presents which are to form the dowry. He who is appointed to receive them says, "How much does she you are going to have for a wife cost you?" To which the reply is: "A prudent and industrious woman can never be too dear."

The young women of the Douars, when they have dressed the bride, place her on a horse,

which the bridegroom brings with him. They then accompany her to her new residence, singing and uttering cries of joy. When the bride arrives at the husband's tent, the relations come out to receive her, and present to her a cup of milk and honey to drink. A soon as she dismounts from her horse one of her friends hand her a stick, which she plants in the earth, forcing it down as deeply as possible, and saying:—

"As this stick will remain here until somebody comes and takes it away, so will I stay with him until I am compelled to leave him." Some cattle are then brought to her, and she takes them into the fields to show that she is ready to co-operate in rural labours. She then returns to the tent with her companions, who remain there a part of the night. After marriage the Arab women wear the veil for a month; they then resume their usual occupations, and go with their faces uncovered.

The Israelites who are met with in every town of Algeria, are precisely the same as those of Europe. They describe their first arrival in that country as a miraculous event. It was, they alledge, in 1390, that Simon-ben-Sinia, Chief Rabbi

of Seville, was thrown into prison with sixty individuals of the principal Jewish families in Spain, who were to be put to death to obtain possession of their wealth. On the eve of the day fixed for their execution, Simon drew the figure of a ship on the wall of his prison. The drawing was miraculously changed into a real ship, on board of which all the prisoners immediately embarked for Algiers, where, on their arrival, they were kindly received by the Marabout Sidi Ben Yusef. I wished to know what well educated Jews thought of this absurd story; and I asked M. Narboni, an intelligent and much esteemed Israelite in Algiers. He answered me very gravely—"It is an article of our faith!"

The physical characteristics of the Algerine Jews do not differ from those of France and Germany. Their air is always humble and crafty; and in dress they so closely resemble one another that it is almost impossible to recognize them individually. The women are pretty; they generally have round faces, and expanded foreheads. Their eyes are fine, their eyebrows black, and well arched; the nose well formed and somewhat prominent, the mouth small and the teeth white.

The houses of the Jews are similar to those of

the Moors, but the Jews of the poorer class are the most filthy people that can be met with anywhere.

The men always wear clothes of a dark colour. A red cap is fixed on the head tied on with a black silk handkerchief. The beard is unshaven. The vest, the jacket, and the pantaloons, are of brown cloth embroidered with blue silk. They wear a red sash and a white *burnouse*, and are seldom seen with gold embroidery or rich ornaments. Black and brown are the colours they usually wear; indeed they seldom wear any others.

The costume of the women on week days is a black or white woollen robe, very wide, and reaching to the ground, with short sleeves. Beneath this robe they wear a white chemisette and trousers which reach to the knee, and are confined in fulness round the waist. They never wear stockings, and may be said to go almost bare footed, for their shoes are merely a kind of small sandals made of morocco or other leather, which scarcely cover the toes, and do not come above the heel. Their long hair is turned up and tied by a ribbon, or confined by a silk handkerchief.

They often wear the *sarmah*, to the top of which is fastened a long gauze veil, the latter being drawn under the arm, but without covering the face.

On festival days the Jewesses wear robes of silk, embroidered in gold or silver. Above these robes, which fit tightly to the figure, is worn a short pelisse, embroidered in the front with gold, and fastened with buttons of the same metal. The *sarmah* is then adorned with pearls and precious stones. They have bracelets too on their arms; and pearl or coral necklaces and gold chains set off the whiteness of the neck, of which a great part is uncovered.

The food of the Jews of the better class is similar to that of the Moors. They drink wine, and eat a kind of unleavened bread; the men and women generally take their meals together, and they use knives and forks.

It would be difficult to say exactly to what sort of commerce the Jews of Algiers specially devote themselves. They engage in every sort of business, and their activity forms a striking contrast to the indolence and apathy of the Moors.

The present position of the Jews in Algiers is very different from that which it was under

the Deys. At that period, when a poor Israelite presented himself at a fountain, he was obliged to wait until all the Arabs, even those who had arrived after him, had procured their water. When all had helped themselves and withdrawn, he was suffered to approach the fountain. If, in passing a mosque, the door of which happened to be open, a Jew turned his head to look in, he ran the risk of being murdered by the populace. Their condition is now vastly ameliorated, and I have even heard complaints of their insolence; a very extraordinary charge against a race so tamed and broken in spirit. The French, I fear, can place but little reliance on their courage in occasions of danger.

The Jews pray night and morning in their own houses. Opposite to my windows, in Algiers, I used to see an Israelite regularly on his terrace at sun rise. He had a white woollen veil on his head, fixed on the forehead by a leather band. After turning to the east he would wind another leather strap round his left arm, holding the extremity in his hand. He used then to recite his prayers with the usual movements of the body.

The Jews have six great festivals in the year,

each of which lasts several days. About the middle of September, they celebrate the Feast of the Tabernacle, which day is the commencement of their year. In the third month they have an eight day festival, instituted in expiation of the profanation of the Temple by Antiochus Epiphanes. The third festival lasts two days; it is held in commemoration of the revocation obtained by Esther of the edict of death issued by Ahasuerus against the Jews. The fourth which is the Paschal festival lasts eight days. A month after it, comes a solemnity in commemoration of the law given to Moses on Mount Sinai. Finally, the sixth religious ceremony cannot, indeed, be called a festival. Every one, young and old, then appears to be plunged in a state of affliction in memory of the taking of Jerusalem by Titus.

In Algiers, the Jews now bury their dead without any apparent ceremony, and have no longer recourse to sorcery as formerly, when they believed that the devil took possession of the body, and used to make dreadful movements to avert this.

The young Israelites are educated by the Rabbis. M. R— assures me that the instruction of some is very complete; and, by extensive travelling,

they are well prepared for the highest range of commercial business.

The Jews make frequent excursions out of town, with their wives and children; and, in general, they have the reputation of being a very well conducted class of people.

The origin of the appearance of the Turks in Algiers takes its date from the arrival of Barbarossa. Kheredin, his brother and successor, being constantly menaced by Spain, placed, in 1510, his States under the protection of the Sultan at Constantinople, from whom he solicited assistance. That Prince sent him some hundreds of Janissaries, who formed the nucleus of that militia which afterwards became so redoutable to those whom it was employed to defend. When the Deys of Algiers became independent, on condition of paying a tribute to the Porte, they were allowed to have at Constantinople recruiting agents, who enrolled volunteers, and sent them to Algiers; and every year the Dey sent to Smyrna one of his vessels, in which the recruits were embarked. When, after some years of service, or on account of age, or wounds, it became necessary for these men to retire, they married

the daughters of Moors, and established themselves in the Regency, or they received a small pension for Janissary service, and some share of prize money for captures by sea. By this means, they were enabled to live at ease, without having recourse to trade, or any kind of labour whatever. These advantages they, of course, no longer possess, and several have been pointed out to me, who were reduced to sell tobacco pipes to the Moors, and to keep coffee-houses. Most of those whom I saw were wounded. I know not whether my impression is correct, but I imagined I could perceive in the countenances of these men an expression of ferocity and cruelty, perfectly in accordance with the horrible scenes in which they have constantly figured.

The seventh race of people met with in Algiers, are the Koulouglis, the children of Turks and Moresco females. Their features and complexion denote their Asiatic origin. They are tall, have fair skins, and appear to be of a lymphatic temperament. Their costume is like that of the Moors; but they betray more vanity in their mode of dressing. They are proud and ostentatious, and having all some little fortune,

they can afford to live in the country with their wives and children, without engaging in trade. Their chief occupation is the cultivation of the little gardens which surround their country houses.

I will close this chapter by a few remarks on the indigenous maladies of Algeria. The country is pretty healthy, with the exception of some places situated on the banks of rivers, in the plains, and more particularly in that of Mitidja, where, during the months of July, August, and September, malignant and intermittent fevers are occasioned by mephitic exhalations.

The plague used to be frequently communicated by the caravans from Mecca, which, after traversing part of Asia and Egypt, enter the Algerine territory without precaution. This scourge no longer exists in Algiers; and, in proceeding from thence to France, no quarantine is observed. Some sort of travellers, indeed, such as old ragmen, and persons of that class, are sometimes detained for medical inspection on the coast of Italy.

The influence of the sun on the eyes, and

the habit of shaving the head, joined to the cool summer nights, during which many of the people sleep in the open air, are the occasion of frequent ophthalmia, and the number of the blind is, therefore, very great.

The Arabs, Kabyles, and Negroes, are, in consequence of their want of cleanliness, liable to diseases of the skin, and they are victims to ringworm. But these maladies never prevent them from pursuing their avocations, and they go about as if nothing ailed them.

The Turks and Moors, who are more cleanly, escape those disorders; but they are subject to an eruptive disease, called the Algiers pimple; which, however, does not leave marks, like the Aleppo pimple. It first appears under the form of a large, red spot, and causes insufferable irritation.

It is very remarkable that hydrophobia, either in men or brute animals, is unknown to the natives of Algeria; though, from the climate, sad examples of that disorder might be expected.

Before the arrival of the French, the natives had no idea of a regular physician, or a surgeon. All

diseases came under the treatment of the barber, who did not confine himself merely to bleeding and physicking, but he even amputated limbs. This operation was performed by a dreadful method, which is said to be still in practice in different parts of Asia, and is always followed by the Kabyles. When an arm is to be cut off, the patient stands upright, with his arm resting on a flat block of wood, and the barber, raising a yatagan, with a single stroke, severs the member from the body. Two assistants then convey the sufferer to a vessel filled with melted pitch, into which they dip the arm, at the part where it has been amputated, to stop the hemorrhage. It is horrible to imagine the torture which must attend this barbarous operation.

CHAPTER V.

The *Tartare* war-steamer—The Cadi of Oran—His visit to France—Panorama of the Deluge—The Bishop of Algiers—Communication with an Arab tribe—Mirs-el-Kebir—The Fort—Morocco prisoners—The Queen's Baths—City of Oran—Casbahs and Forts—Review of the Arab cavalry of the Oran division—Arab horses and horsemen—Mode of riding—The Plain of Telamina—The Foreign Legion—Comparison between the English and Arab horses—Anecdote—A negro festival—Baptism, confirmation, communion, and marriage of a Moorish female—Journey to Arzen—Missionaries in Africa—Kurguenta—Medersa—Temple of Neptune—Powers of Europe formerly tributary to the Deys of Algiers—Mostaganem—A storm—Maritime powers on the coast.

After the lapse of a few days, I felt myself perfectly restored to health; and early one morning M. R— called on me to propose an excur-

sion by sea. He had secured a passage for us both in the war-steamer, *La Tartare*, which was on the point of departure for Oran. There was no time to be lost, and within the space of an hour, we were on board the vessel. The day was fine and clear, but the sea was agitated by a sharp north-west breeze; nevertheless, as the Captain had despatches of importance to deliver in some of the intermediate towns on the coast, he was compelled to start. We had no sooner passed the jetty, in making our way out of the port, than we encountered a violent swell of the sea, and the vessel rolled violently. My friend, feeling himself discomposed, retired to his berth. I was well enough to keep up, and I amused myself by trying to find out who were our fellow passengers. The fore deck of the vessel was occupied by some soldiers proceeding to join their regiments, and by a party of colonists, going to court the smiles of Fortune, who, judging from appearances, had previously dealt her favours to them with a sparing hand. In the aft part of the vessel there were several ladies and officers, and the Bishop of Algiers, M. Dupuch, accompanied by his two vicars, and

his interpreter. There was also an Arab, who spoke French very well, and with him I entered into conversation. The roughness of the sea continued to increase, and the passengers gradually retired to their berths, until, at length, I found myself alone with the Arab and the Bishop, the latter having drawn near us to take part in our discourse.

The worthy Arab, with whom I had thus made acquaintance, proved to be no other than the Cadi of Oran. He was returning to his home, after having made a visit to France, at the expense of the government, and in company with several influential Sheiks. He spoke with enthusiasm of the wonders he had seen on his journey, which had made a most extraordinary impression on him. The number of towns he had passed through, the large buildings he had been in, the vast flights of steps he had ascended to reach the summits of the columns and domes, all were remembered with admiration and amazement. He was at a loss to understand how men possessing so beautiful a country, and so much wealth and grandeur, could persist in staying in Africa, where there seemed to be nothing to

attract them. The vast multitudes of French population were the more surprising to him, inasmuch as the Arabs suppose that all the youth of France are sent to the regiments to Algeria. Nothing, therefore, astonished him more, than to find that there were young men and soldiers in France. The citadel of Lille, the armories and cannon foundries of Strasbourg, were, to him, miracles of which he never could have formed any conception: in short, every thing he saw had impressed him with the highest possible idea of the national power and greatness of France.

The Cadi was a man of much natural intelligence, and he had a *naïve* and pleasant manner of narrating. He told me, that whilst in Paris, M. Laroche, the interpreter, (to whom he seemed greatly attached) took him and his companions, the Sheiks, to see the panorama of the Deluge. The illusion produced on them was so complete, that on quitting the panorama, they wished to return home, without delay, to change their clothes, and strongly recommended M. Laroche to do so likewise.

The first place at which we were to touch was Shershel, where despatches and passengers were

to be landed. The sea was, however, so rough, that as we were nearing the shore, the Captain was warned by a signal that he must not venture to approach. He accordingly put back, with the view of gaining some safe anchorage, where he might wait until a favourable change of weather should enable him to reach the shore. No anchoring place was marked on the map, and the Captain was indebted to the Bishop for directing his attention to a high cliff, called the Shenouan, which rises almost perpendicularly from the sea. At the foot of this cliff the Bishop affirmed that excellent anchorage was to be found. The information proved correct.

The Bishop could not help laughing whilst he remarked that, whenever he ventured on one of those coasting voyages, he invariably embarked with bright clear weather, though with an adverse wind and a rough sea. He added, that his frequent passages along the coast had made him acquainted with every rock and sandbank, and that when a captain was at a loss for an anchorage, he could usually direct him to one. We accordingly cast anchor at the foot of the Shenouan. We had now been two days at sea, and yet we had

not proceeded further than twenty leagues from Algiers. The weather continued clear and fine; but the wind still blew furiously. We were sufficiently near to the shore to discern with the naked eye some Arabs, who were attentively gazing at the vessel.

In the morning, the captain sent the cook ashore accompanied by the Bishop's interpreter, to purchase some eggs and milk. They were met by some armed men, who refused to let them purchase anything. In the course of the day, the Cadi himself proposed to go ashore and renew the application for provisions, and gave me permission to accompany him. As soon as we landed, two men approached us, evidently with the intention of opposing our further advance. But after some discussion, they conducted us to a little distance from the beach, where amidst some thick brush-wood, we found a number of Arabs collected. After proceeding a little further, we arrived within gun-shot of a tribe, who had established themselves on an esplanade shaded by a large fig-tree. Among them were several Sheiks. The Cadi informed them of his mission, and held a long conversation with them, during which I

had an opportunity of observing that all these Arabs had yatagans and pistols slung at their girdles, and several had, hanging at their backs, muskets with square butt ends. In the course of their conversation with the Cadi, they exhibited some small tubes made of reed, containing gunpowder. Each of these tubes formed a cartridge. At length after about an hour's delay, some old women, belonging to the tribe, brought the eggs and milk which the Cadi wished to buy. A most exorbitant price was charged for the articles; there was no alternative but to pay it. The Arabs balanced each piece of money on their thumb-nails to satisfy themselves of its weight, and then struck it to ascertain the purity of the metal.

As we were rowing back to the steamer, I asked the Cadi what was the subject of his long conversation with the Arabs; and he assured me that we owed our safety to the circumstance of their having mistaken us for English. I observed that the *Tartare* no longer displayed her flag, and that the captain had hoisted a red pennant to summon us on board. He had been alarmed by the busy movements of the Arabs on the shore;

especially as they had asked permission to come on board the vessel to purchase some finer gunpowder than that which they possessed. On our arrival at Oran, we were informed that the Emir himself was among some of the tribes near that part of the coast which we had visited. He was probably expected by the tribe with whom we communicated.

As it is very difficult to obtain any correct intelligence respecting the Emir Abd-el-Kader, the following particulars may be found interesting. They were communicated to me by M. Rozetti, an interpreter in the French service, who was a prisoner for some time in the Emir's camp.

Abd-el-Kader is of the tribe of Oulad Nail, of the West. At the age of twelve, he accompanied his father on a pilgrimage to Mecca, where he remained for the space of ten years, devoting himself to religious study. After that time he visited Cairo and Alexandria, where he saw and admired the great reforms wrought by Mehemet-Ali.

It is now about twelve years ago since Abd-el-Kader returned to his tribe, who raised him to the dignity of Sheik General. Since then he has been

enabled to render the military position of France in Algeria more and more hazardous by useless combats and insurrections, the extent of which, has, as far as possible, been suppressed in Europe.

Official reports have described the Emir as sometimes surrounded by numerous partizans, and at other times followed only by a few horsemen; — this contradiction plainly denotes the insurmountable difficulties which oppose the columns engaged in pursuing him. The French Generals are well aware that their actual, though unavowed object, is not to subdue, but to spare Abd-el-Kader. Marshal Bugeaud, when applied to by a Colonel for the command of a column, with the view of pursuing and capturing the Emir, replied: " Do not forget, Sir, that to Abd-el-Kader most of your brother officers are indebted for their chances of promotion."

The Emir is scarcely ever with his regular troops. His Lieutenant, Bou Maza, directs the military movements. The head-quarters are frequently two leagues in advance of the Emir's tents: thus it happens, that though the French

troops frequently overtake and surprise his regiments, yet they have never fallen in with the supreme chief.

Some persons have pretended to be in possession of autograph letters of Abd-el-Kader. This cannot be true, for he never writes. In his tent, which is very spacious, he dictates to his secretaries all the orders he issues, and the impression of an iron seal fixed to a ring which he wears on his finger serves for his signature.

His manner of life is strictly conformable with the laws of the Koran, and very simple. Horses are the only luxuries in which he indulges. In 1839 one of my friends saw him at the time when he entered into an arrangement with the Bishop of Algiers, for the interchange of some French and Arab prisoners. He was mounted on a most superb black horse, and he rode with singular grace and elegance.

His suite consists only of his four secretaries, three wives and two slaves. This group is always in the rear of the Emir's troops.

His costume is very simple. He wears the Arab *haick*, fixed on the top of his head by a

string of camel hair. Over his woollen shirt he has a white *burnouse*, and over that another *burnouse*, striped white and brown, and he wears yellow morocco boots. His beard is black, and it is always unshaven, like all the Arabs who have made the pilgrimage to Mecca. He is deeply marked with the small-pox. His features are large and decided, and his full black eye is expressive of extraordinary firmness of character.

I am further indebted to M. Rozetti for the excellent portrait of the Emir, which he sketched from life, that accompanies this volume. A few days before my departure, a singular accident which I will here relate, afforded me an opportunity of certifying to the accurate resemblance of that portrait.

On the 14th of last November, I went to breakfast with a young Belgian with whom I had become acquainted. He resided in the upper part of the city of Algiers. On entering my friend's apartment, I found him conversing with an Arab who was seated smoking his pipe. I could not distinctly see the stranger's features, for his *haic* fell very much over his forehead. Rice, citrons

and water were served to him, and whilst he was partaking of these refreshments, I had an opportunity of observing his countenance. My friend did not ask him to take wine, which I had known him to offer to Arabs, who would frequently partake of it. The stranger spoke but little, and the few observations he made were delivered in a slow and sententious manner. There was something about him which denoted intellectual superiority. I was then given to understand that he was the Sheik of Djebel Amon, a tribe which has long been subjected and remained faithful to France.

I made no inquiries about this person, though I could not fail to be struck by the dignity of his manner and deportment.

After breakfast he took his leave and departed alone. Two days after this occurrence I again saw my Belgian friend. "You were very fortunate the other day," said he. "The Arab whom you saw, when you breakfasted with me, was no other than the Emir himself. He came the night before as far as Bouffarik. In the morning he rode on an ass from Bouffarik to Algiers, and he entered the city along with a party of country people. To prevent detection

he carried four hens which he sold in the market-place." I thought my friend was jesting; but he pledged his word of honour that what he had told me was true.

But to return to the *Tartare* and our passage to Oran, the wind still continuing to render the shore unapproachable, the captain was obliged to relinquish all thoughts of touching either at Shershell or any other of the towns along the coast. We accordingly weighed anchor and directed our course towards Mirs-el-Kebir, where we arrived on the sixth day after our departure from Algiers; though the voyage is usually performed in thirty hours, touching at Shershell, Tenez, Mostaganem, and Arzen. No sooner had the Bishop and his Vicars left the vessel, than the wind dropped, and the troubled sea began to wear a smoother surface! The superstition connected with the presence of an ecclesiastic on board ship appears to be universal among seamen of all nations; and some of the French sailors on board the *Tartare* failed not to repeat the proverb:— "*Les prêtres ont le vent dans les plis de leurs soutanes.*" We

now bade farewell to the *Tartare* and her commander Captain Plagniol, an exceedingly agreeable and intelligent man. He had previously commanded the *Phare*, and with that steamer rendered important assistance to one of our ships which was wrecked on the coast of Spain.

On landing at Mirs-el-Kebir, we proceeded to view the most remarkable object it contains, viz. the Fort. In the year 1505, when the troops of Ferdinand, the Catholic, took possession of this Fort, it was considered to be the key of Africa. It is of considerable extent, and the fire of its batteries is capable of sweeping the vast circular bay, at the furthest end of which is situated the city of Oran, unapproachable by ships on account of reefs and shallow water along the shore.

On being admitted into the interior of the citadel, we saw in the middle of the esplanade some wooden barracks occupied by Morocco prisoners. Several of them advanced to us, and asked whether they were soon to be sent home to their country, as France was *sami sami*, (that is to say *friendly*) with their Emperor. We little thought that the answer to this inquiry was so near at

hand. In a few moments the esplanade was filled with soldiers. Some gendarmes proceeded to chain the poor prisoners two and two together, and an interpreter informed them that they were to depart for France. They were immediately marched off to the port, some venerable old men, with white beards, being placed foremost. We watched the melancholy procession till it was out of sight. The poor fellows were hurried into the boats which were to convey them to the Acheron war-steamer. They all bowed down their heads in despair, except the oldest man of the party, who standing erect, with his chained hands raised to Heaven, and looking towards the shore, bade adieu, in the name of his companions, to their country.

One of the principal advantages of the Bay of Mirs-el-Kebir is that it affords a refuge for vessels overtaken by storms. It is situated at the eastern entrance of the channel which separates Africa and Spain; and the currents of the shore seconded by the western winds, which in those regions prevail during two-thirds of the year, drive into the bay vessels coming out of the Straits of Gibraltar, and check the course of those seeking to enter

the Atlantic. This point might consequently intercept the communication between the Mediterranean and the Atlantic, if it were connected by a cruiser with Cartagena, which from Mirs-el-Kebir, may easily be reached in less than thirteen hours. Cartagena, being situated at an angle formed by the southern and eastern coasts of Spain, the correspondence of the Peninsula with Algeria might pass through that city. The line from Perpignan to Cartagena is the continuation of that from Paris to Perpignan; and by a regular line of post-office communications, the daily correspondence between France and Oran would pass through that direct line traversing the richest and most industrious districts of Spain.

We went over the Fort, the most prominent part of which, in the direction of the sea, is surmounted by a lighthouse. After seeing all that appeared worthy of attention here, we stepped into a public vehicle, and set off for Oran. We entered the town by a broad and well made road, which runs round the bay. When about mid-way on our journey, we alighted, to visit a cave, within which there are some tepid springs called the Queen's Baths. Descending from the sea-beach

by a very difficult path, we came to the mouth of a cavern which is divided so as to form two separate grottos. These grottos are nearly circular; and their walls are lined with white sea salt. In the centre of each there is a basin with three steps leading down to the water, which at its surface is about three feet below the level of the ground. This water has a brown tint and a brackish taste. Its temperature is forty degrees of the centigradal thermometer. It is said to be very efficacious in some cutaneous disorders.

On approaching the city of Oran, a stranger is struck with its delightful position. It forms an amphitheatre along the two banks of a shady ravine, and is commanded by the lofty and solid walls of a Casbah. Its appearance is altogether indicative of its former importance. The inhabitants are not in the poor and miserable condition of those of the other towns of Algeria, and the men look strong and vigorous. The adjacent country is rich and fertile. The Arabs do not forget that the Spaniards, weary of occupying a territory which cost them great sacrifices and yielded them no advantages, abandoned their conquest after two centuries of possession. They foresee that one

day or other they will be rid of the French, who have made as great a mistake as the Spaniards. The Arabs are animated by an innate feeling of pride and independence which nothing can subdue.

Having crossed the ravine, we entered a broad well built street, planted with old trees, and leading by a gently winding acclivity to the highest point of the city. Here we found ourselves before the gates of a barracked camp, occupied by infantry and cavalry troops, and here is also quartered a regiment called the Foreign Legion. On an extensive plain, beyond the walls of the city, we descried an enormous compact moving mass, which baffled all our endeavours to conjecture what it could possibly be. We applied for information to a sentinel at the gate, who informed us that it was the Arab Gooms of the division of Oran, who were about to be reviewed by General Thierry.

We proceeded to an hotel, the only one in Oran, and whilst we breakfasted we ordered horses to be saddled for us. In an hour afterwards we were on horseback on the plain, where we saw six thousand seven hundred Arabs, all equipped, armed, and mounted, defiling two by two before the General, who was beneath the shade of his

tent, surrounded by the officers of his staff, his interpreters, &c. Every principal Sheik of all the tribes had furnished six men, and was paid fifteen francs per month for each of them. This animated scene afforded me an excellent opportunity of observing the singular customs of these Arab troops. Whilst preparing to defile, they were occupied in giving a finishing touch to the polishing of their arms; and those who had passed in defile dismounted from their horses, and regaled themselves with pipes and coffee, supplied from a neighbouring tent by an Arab to whom this review was a source of profitable traffic.

The equipment of an Arab horse consists of a mameluke saddle, without a crupper. This saddle is elevated to a considerable height by several blankets or pieces of cloth of different colours, folded up, and laid one above the other. The bridle has small eyeflaps and a swivel bit. The stirrup is very short, and is hung much more backward than ours. The rider does not let his leg fall perpendicularly, but bends his knee very considerably. The foot is thus thrust much behind the knee. The heels are armed with long points of iron, by way of spurs. The position in

which the Arabs sit on horseback is found to be very fatiguing to those who are not accustomed to it. It can only be maintained at speed; at a trot it would be impossible; but the Arabs never trot. When at a gallop the rider raises himself in the saddle, resting lightly on the edge of the wooden back. All the Arabs of the lower class go bare-legged, but the chiefs wear long boots of red and yellow morocco.

The light and spirited African horse is suited only for hunting and war; he has none of the qualities desirable in a draught horse. The Arabs destroy their horses by over working them when young. If France could succeed in effecting a judicious reform in the management of horses in Algeria, she would speedily produce important social results, and thus gain an ascendancy over the people as will never be attained by warlike expeditions. In fact the condition of the Arab is that of his horse. Both are so perfectly identified, that whatever affects the one has an immediate reaction on the other. To improve the condition of the animal would be to work a reform in the manners of the man; so inseparably are both connected together.

Fine Barbary horses are very rare in Algeria, and are possessed only by the most powerful of the Sheiks. The common people use a degenerate breed of horses, and they prefer mares to stallions, because the former do not, by neighing, betray them in their secret movements.

As we were riding back to the town, I learned from M. R—— that the French possessions in the province of Oran cover a superfices of about two hundred square leagues, the produce of which does not suffice even for the supply of the city. At the distance of about five leagues to the north-east, there is a barren tract of land the soil of which is mixed with salt. To this the Spaniards gave the name of the Plain of Telamina. To the southward, masses of ruins mark the sites of ancient Roman settlements, which were probably abandoned on account of the insalubrity of the waters. In this direction I observed some plantations of cotton and madder. Prior to 1833, the period when the French took possession of this part of Algeria, the surrounding country presented a flourishing aspect. Now there is scarcely anything to be seen but ruins. The tribes of Bethova, of Nokalia, of Shurfa, and of Bougia, have been re-

moved by the Emir Abd-el-Kader, and they now people his city of Tagadempt.

On our return to Oran, we dismounted from our horses, as we could more conveniently make our survey of the city on foot. Oran is built on two long *plateaus*, separated one from another by a deep ravine, through which runs a river, whose current is strong enough to turn several mills. This river also supplies the city with water. Oran was long possessed by the Spaniards, by whom it was ceded to the Dey of Algiers in 1791, after an earthquake had destroyed every thing but the forts.

Mount Rammra, which rises to the height of five hundred metres above the level of the sea, commands the city on the west, and is surmounted by a fort called the Bastion of Santa Cruz. At the outlet of the road from Mirs-el-Kebir stands fort St. Gregory. To the south, on the sea-shore is the fort of Moume Point. My attention was there directed to a pointed iron spike fixed into the stone parapet. This spike was, in former times, used for empaling victims.

The western part of the city is terminated on the inland side by the old Casbah, whose forti-

fications, though in ruins, are used for infantry barracks. In the opposite part of the town, on an eminence overlooking the sea, rise the fine ramparts of the new Casbah. The building was commenced by the Spaniards, and finished by the Dey, who made it his place of residence. At the southern extremity of this part of the city stands Fort St. Andrew.

The houses of Oran are all built in the Moresco style, with flat terraced roofs. The streets are broad and straight. I was particularly struck with the beauty of the principal mosque, which is ornamented with exquisite open-work sculpture. The ravine or valley, which divides the city into two parts, is chiefly occupied by gardens and orchards, in which the pale green of the banana blends beautifully with the rich tints of the citron and pomegranate trees. European houses are already beginning to be built in this valley, so that these blooming gardens will, doubtless, disappear by degrees.

I have already mentioned that the Foreign Legion has barracks in Oran. This corps is composed of deserters, on whom little reliance can be placed; whole companies of them have

been known to go over to the Arabs, taking with them their arms and baggage. The Legion is composed of men of every country, but principally Belgians. Colonel Senilhe, by whom it is commanded, is obliged to resort to the most rigorous measures to maintain discipline among the men, who can hardly be trusted in the presence of the enemy.

Whilst we were at dinner, my friend received a note from the Bishop who had so abruptly parted from us at Mirs-el-Kebir. The note informed us that he was going by land to Mostaganem, and he invited us to accompany him. He added that he had two horses at our service, and an escort sufficient to ensure the safety of the journey. This invitation was too gratifying to be declined, and we called on the Bishop to acquaint him that we would accept it, and to ascertain the day of his departure. He told us that on the following day he had to officiate at an interesting ceremony, connected with his spiritual duties, at which he recommended us to be present, and immediately after the termination of this he had intended to depart. On going back to our hotel, M. R—— met an officer of his acquaintance belonging

to the third regiment of African Chasseurs. He had come to Oran to purchase horses for remounting his regiment. After the usual introductory forms, we entered into conversation, and our discourse naturally turned on the subject of horses. This officer maintained that the Arab horses are preferable to the English, and he said that in the only instance in which both races had been brought into fair competition, the superiority had been on the side of the Arabs. This instance, he said, occurred during the French expedition to Egypt in the time of the Republic. On the seventh Nivose, year IX. (I tell the story as I heard it related), an English squadron belonging to the 12th Light Dragoons encountered in the environs of Bedah in Egypt, a party of the 7th regiment of French Hussars, who had been detached with a company of the 29th Grenadiers, to reconnoitre a position. The Dragoons charged the Hussars, who at the same time rushed on them and routed the squadron; then suddenly turning their fine Arab chargers, the Hussars attacked the English in the rear; the latter, unable to check their horses, were driven on the fire of the Grenadiers, by which they suffered severely.

I here relate literally what I heard, and offer no comment on the story. As far as my own observation warrants me in forming an opinion, I should say that the Arab horse has more suppleness of movement; that the sensibility of his mouth, and the peculiar form of the bit, give the rider great command over him in action. But for alertness and agility, the English breed must always have the preference.

The officer, with whom we had the above conversation, proposed to take us to see a *Djelep* (a negro festival) which was to be held that evening in a house at the back of the new Casbah. We readily accompanied him, and after a short walk, we entered a Moorish house. In the spacious court, which was clean and well lighted, were assembled about three hundred negroes. Beneath the gallery, on one side, were ranged about twenty musicians, and before them was spread a small carpet to receive any pieces of money that might be thrown to them. In a short time, three negresses made their appearance. One was dressed in a robe of green silk, striped with yellow, and her girdle and cap were adorned with shells and small bells. Her

two companions, who were very young girls, had only loose white robes, without any ornament. The negresses having advanced to the centre of the court, the musicians commenced making a horribly discordant noise, to which the three black graces kept time, by throwing themselves into all sorts of clumsy and grotesque attitudes. Gradually becoming more and more animated, they began to utter deafening shrieks, and drew forth blunt poignards, with which they pretended to stab themselves. Then, falling on the ground, they rolled about, apparently in violent convulsions, all the while making frightful gesticulations, and uttering cries which drowned even the din of the castanets and the *tam-tams*. At length, the oldest of the three negresses, overcome by her exertions, arose; but she was so exhausted as to be unable to support herself. Leaning on a stick, she walked round the courtyard, and was then ushered into an apartment of the house, followed by those of the assembled company, who were desirous of having their fortunes told: for the negroes believed that this sybil was possessed by Satan, and that she was gifted with the power of prescience. We returned home,

having had enough of these orgies, which we were assured would be kept up all night, and probably throughout the following day.

Next morning, the sun had risen gloriously before I opened my eyes. Looking out at my chamber window, I saw the morning mist dispersing over the sea, thus affording a clear view of the beautiful bay, in which several vessels were riding at anchor. My friend and I walked to the church, which was an old mosque, now fitted up with an altar, benches, and chairs, and hung with pictures of saints, miserable daubings, displaying the worst possible taste.

In the church we found the Bishop, assisted by some priests, and surrounded by a vast number of the European inhabitants, all attired as for a holiday. A Frenchman who had formerly served in the army, but who had been long established as a shoemaker at Oran, was standing in the centre of the church. He came to conduct to the baptismal font a Moorish female, with whom he had lived some years. After baptism and the mass, the woman was confirmed; and then, after receiving the sacrament, she was lawfully married. The ceremonies attending this curious spectacle, oc-

cupied about three hours. When it was all ended, we repaired to the house of the *Curé*, where breakfast was prepared. At the door, our horses, together with a strong escort, were waiting for us. And, in front of the house, there was collected a vast concourse of the Moorish population, who are always idle, and ready to gape at anything.

Breakfast being finished, we mounted our horses. The Bishop wore a violet coloured robe, with a gold cross on his bosom, and a three-cornered hat, with two gold tassels. His white *burnouse* was merely fixed round the neck. The two vicars who accompanied him were dressed in black. Two men of the escort rode on before us, to act as guides; and M. R— and I, were invited by the prelate to ride on either side of him. We took the road to Arzen, which is about ten leagues distant from Oran, and we crossed a plain intersected with difficult ravines. The soil was a mixture of clay and sand. Its fertility was obvious from the healthiness and vigour of the vegetation, which here and there grew in patches. We observed some thistles, and other large plants, nearly six feet high. But

it looks uncultivated and desolate. Some fine olive trees, which we passed, still bore traces of bivouac fires.

The journey would have been dreary and monotonous, had not the Bishop enlivened it by some very interesting conversation. He informed us, that in the year 1646, St. Vincent de Paul founded the Catholic mission in Africa. He entered upon the pious labour, at the urgent solicitation of the Duchess d'Aiguillon, niece of Cardinal Richelieu, who defrayed a great portion of the expense of the enterprize. A priest of the papal congregation, named Jean Barreau, was the first who filled the functions of French Consul at Algiers. He was succeeded by Philip Levadier, who, in 1683, was killed by the Algerines, having been fastened to the mouth of one of the cannons, which they fired on the French fleet.

The object of the mission was to spread and maintain the Catholic faith in that part of the world, and to afford spiritual and temporal aid to the galley slaves. For a considerable time, France was the only European power which had a Consul at Algiers. This French Consul pro-

tected the interests of Europeans generally. The missionaries rendered important services to commerce; many of them acquired great influence with the Deys, who often appealed to them for counsel in questions of difficulty. This influence enabled them to protect the Christians from much misery.

We passed through a village, called by the Arabs, Kerguenta. It contains nothing remarkable, except the ruins of a monument, called the Medersa, constructed by the first Dey who occupied Oran after the retirement of the Spaniards. Within the building, there was a small mosque, containing two beautiful tombs of white marble. This mosque was surrounded by pillars, and surmounted by a dome, open at top. In the centre of the mosque, there was a large palm tree, which reared its stately head above the ruins, and overshadowed them with its massive foliage. After we had passed through the village, we saw the ruins of an aqueduct, almost hidden beneath thickly crowded acanthus plants. The water was issuing, in several little streams, from amidst the ruins. We soon found ourselves once more in the plain, where all vegetation, except

the dwarf palm, became more and more rare as we advanced.

At length, about four in the afternoon, we reached Arzen, and we proceeded straight to the abode of the *Curé*; but his house was not sufficiently large to afford us accommodation, and we were obliged to take refuge in a miserable looking inn on the sea shore.

The little port of Arzen is much better sheltered than that of Mirs-el-Kebir; and the adjacent ground seems, as it were, laid out by nature for buildings suitable for commerce and shipping. Unfortunately, the water in the port is only deep enough to admit third class ships of war. The indolence of the Arabs has left before Arzen a curious evidence of the enormous quantity of grain exported from the place, at the time when the natives were prohibited by the Spaniards from trafficking in the port of Oran. The vessels which arrived at Arzen to receive cargoes of grain, threw their ballast into the sea, and the accumulation of this deposit, an immense quantity of stones obstructs the anchorage nearest to the coast.

The town is commanded by a fort, garrisoned

by veteran troops. A little islet, situated in front of the port, serves the purpose of a jetty, at the extremity of which a large lantern is fixed up by way of a lighthouse.

Numerous heaps of ruins, comprising vestiges of temples, mosaics, aqueducts, &c., extending along the shore, indicate that it must, anciently, have been the site of a great city; and that the port of Arzen, so advantageously situated, must have been a place of vast importance. Some Roman medals, which have been discovered at a little depth below the surface of the earth, seem to warrant the supposition, that the ruins to which I have just alluded, are those of Portus Magnus.

The Spaniards erected at Arzen vast magazines for containing corn, barley, and salt; and these buildings were sufficiently strong to resist the attacks of the Arabs. They also constructed an extensive quay of freestone, close to which vessels might approach to take in their cargoes. But after the abandonment of the province by the Spaniards, it once more fell into the possession of the Arabs; and the latter, with their habitual listlessness and indolence,

have not only suffered all these structures to fall to decay, but have also lost the port. At the end of the quay there is an ancient Roman road, which extends as far as Mascara. In the town of Arzen, nothing is more common than to see the most miserable Arab huts adorned, externally, with fragments of ancient columns of different orders. On the outside of the town are the remains of a circus, and at the mouth of the Macta, there is a temple, in tolerably good preservation, which appears to have been dedicated to the worship of Neptune.

The country round Arzen is rich in salt mines, which might be made an important source of traffic. They are better than those of Spain and Portugal, and require only that sort of labour, for which the Arabs are well fitted, viz: that of collecting and transporting their produce. Arzen was formerly the port of the kingdom of Tlemsen, which comprised all the valleys of the Sheliff, another river bearing the same name as one I mentioned in a former chapter. Its capital, of which the ruins now form a little European town, was renowned for the greatness of its public establishments, and the wealth of its in-

habitants. It was the final halting point of the caravans, after their journeys through the Deserts. The Genoese and Venetians resorted thither, after Oran fell into the hands of the Spaniards. Only half a century ago, the territories of Arzen, Mostaganem, Mortamora, and Mazagran, contained a population of about twenty five thousand souls. Now all this prosperity has vanished, and Mortamora consists merely of fortified barracks, occupied by a French garrison.

We passed the evening in company with the Bishop, who shewed us a very curious document relative to the Arab tribes. It had been drawn up by the Regency of Algiers, previously to the French occupation.

From this document I perceived, that according to arrangements concluded by Lord Exmouth in 1816, England presented to the Dey, the sum of six hundred pounds, whenever a Consul was recalled, and a new one sent out in his place.

France paid a tribute for the privilege of the coral fishery, and in 1815 the nomination of a new Consul was accompanied by a present of one hundred thousand francs.

Spain, Sardinia, Hanover, and Bremen, were

taxed in a similar sum, on the installation of every new Consul.

The Porte, owing to the nature of her relations with Russia and Austria, interdicted the Regency from offering any insult to the flags of those two powers.

The kingdoms of Sweden and Denmark paid, each in naval munitions, an annual tribute, equivalent to twenty one thousand francs, on every renewal of their decennial treaties. They were, moreover, subject to a tribute of one hundred and sixty thousand francs, and on the change of their Consul, to the payment, by way of present, of a sum not fixed.

Portugal, and the kingdom of Naples, were subject to an annual tribute of one hundred and twenty eight thousand francs, and to the payment of seven thousand francs in consulary presents.

Tuscany was exempt from tribute, by virtue of a treaty concluded in 1816; but on the occasion of every consular nomination, she was required to make a present of thirty four thousand francs.

I was not astonished to observe that M. Dupuch felt a certain degree of national pride in

shewing a foreigner this document, the correctness of which was beyond question.

Next day we departed from Arzen, taking the road to Mostaganem, which place is about fifteen leagues distant. It is astonishing that in this undisturbed region the French have not constructed good lines of road communicating between Mostaganem, Mazagran, Arzen, and Oran. The works would be easy of accomplishment, and they would vastly improve the condition of the inhabitants of the above towns.

The Arabs in these parts are industrious, and the women of Mostaganem make the most approved *haicks*, and *burnouses*. The markets are well frequented. A Spanish merchant, M. Canapa, has established a house of business at Mostaganem, which it appears is likely to answer.

As we rode along I learned from M. Dupuch, that the Arabs are divided into two religious sects, corresponding with the division of the provinces, into east and west. Those of the east profess the Hanefi rite, and those of the west follow the Maleki rite. The former recognize the Grand Seignior as their spiritual chief, the latter the Emperor of Morocco. The Bishop informed us how the

central Mosque of Algiers was converted into a church. This change took place at Christmas 1832, when the Ulemas were presented to the General-in-Chief, Count d'Erlon. The Mufti Ben Ekbati then delivered a remarkable speech to the General. In this speech he made the following observation: "Our Mosque will change its worship without changing its master, for the God of the Christians is also our God, and we only differ in the manner of worshipping him."

Just as we entered Mostaganem, we were overtaken by a most violent storm. I never before heard such loud peals of thunder, or saw such vivid lightning. A vast quantity of electricity was diffused through the air. The sky seemed one mass of flame. Whilst walking, without my hat, on the terrace of the house at which we put up, I felt my hair stand on end, and I was still more astonished to observe small luminous sparks issuing from the ends of the hair of my two friends. They observed similar sparks on my hair. When we raised our hands in the air, the same phenomena were visible on the points of our fingers; the sparks disappearing when we put down our hands. To enjoy the freshness of the

evening we took a walk on the beach; the night was clear, and the sky was spangled with brilliant stars. We perceived the lights of the steamer which was to convey us back to Algiers, and two hours after we were on board.

By sun-rise we had made a good way, and I learned with regret that we had passed Tenez, though the town is said to present nothing remarkable except a strong military position. We speedily touched at Shershell, which on our passage from Algiers, we could not reach. The passengers who wished to land there having been obliged to go to Oran, happy to land anywhere, for it often happens on the passage from Algiers that there is no opportunity of touching at any intermediate points of the coast where persons may wish to go on shore.

We had little time for visiting the town, nevertheless we landed, though not without getting wet up to the knees, so awkwardly is the landing-place constructed.

I remarked here that the old Moorish houses were beginning to disappear, and are being superseded by elegant European buildings. On the beach we observed two little white Marabouts, studded

with palm and date trees. On the east, the ruins of a Roman aqueduct formed a picturesque point in the scene. The country is flat and covered with brushwood. The garrison, which is pretty strong, is composed entirely of infantry. We soon heard a gun fired from the steamer, as a signal for the passengers to assemble; we consequently hurried on board. The steamer was the *Tartare*, which had returned from Oran. Captain Plagniol was much gratified to find that we had made so interesting a journey. A little skiff, navigated by Arabs, bringing passengers and luggage on board the steamer, turned our conversation to the subject of the Algerine navy.

In 1825 the port of Algiers possessed fourteen vessels of war, of different rates, carrying altogether three hundred and thirty-six guns. In 1568, it had eighty pirate vessels. In 1581, it fitted out thirty-five galleys, with from eighteen to twenty benches of rowers, and thirty brigantines. In 1588, independent of some frigates, the number of galleys was twenty-five. In 1659, the Algerines cruised with twenty-three vessels, each mounting fifty guns, and manned by four hundred men. In 1662, Admiral Ruyter blew up twenty-two Algerine frigates; but

until the time of the expeditions of the French Admirals, Duquesne and d'Estrées, the naval power of the Algerines was maintained on a menacing footing. Now all is changed along the coast, nothing is seen but small vessels called *sandales*, with which the natives carry on a little fishing, and convey passengers to the passing vessels.

The morning was beautiful; and after having rounded Point Pescade, and doubledthe light house and the jetty, we entered the port of Algiers. We immediately got on shore, first taking a cordial leave of the Captain, and of our kind friend the Bishop who made us promise to come to see him if we should prolong our stay in Algiers.

CHAPTER VI.

Passage to Bona—Cape Carbon—Bougia—The Marabout of Sidi-Bosgri—The Doriac Blockhouse—Gigelly—The Mountain of the Seven Capes—Philippeville—Anchorage of the Cassarin—Bona—The Casbah—Mount Edough—Pet Lions—Ruins of Hippon—Ancient Reservoir—The Monument of St. Augustin—The Camp of the Draan—The great Oasis—Ancient legislature of the Arabs—Barbarity of their criminal punishments—Burning trees—Colonization—Comparative numbers of French, German, Italian, Spanish, and Maltese Colonists.

Next day at five in the afternoon we got on board the Sphynx, war-steamer, to proceed to Bona. The Sphynx was the vessel which, in 1830, carried to Bona the intelligence of the taking of Algiers. This steamer, I afterwards learned, was lost on the coast off Cape Matfioux, near the Rasauta. Night set in as we neared Cape

Djinet. From Cape Matfioux to Cape Bengut, there is little remarkable in the aspect of the coast. Here, however, was situated the port of Tamagut, where, about the year 1600, the tribes of Cooco carried on an extensive traffic in leather and wax with Marseilles. Dellys, the Rusuccurum of the Romans, is the first well inhabited place within a distance of about twenty leagues from Algiers. The surrounding hillocks bear evidence of active and careful cultivation, and a succession of delightful gardens indicate among the inhabitants a certain love of order and repose not to be met with in other parts of Africa.

Leaving behind us Cape Sigli, we saw at sun rise the islet of the Pisans, a wild rock, on which innumerable sea-birds alight. The coast is rough and mountainous, and its forms indicate the calcareous nature of the soil. Here and there, large black spaces mark the spots where the Kabyles have burned the dwarf palms and other wild vegetation to clear the uncultivated ground for the purpose of sowing.

On the south-east, the rocky mass of the Gouraya seems detached from the shore, and the deep gorge intervening between it and the main-

land, indicates at once the position of the city of Bougia and the course of the Roman road which led from Rusgunia and Rusuccurum, and descended to Salda on the southern reverse of the mountain.

On approaching Cape Carbon we looked at its base for the famous inlet, which, according to some geographers, may be entered by vessels under sail; but in truth it would be difficult for an ordinary boat to work its way in.

After doubling Bouac point, we came in sight of the Monkey Valley and the Marine Garden. The verdure of the latter formed an agreeable contrast to the gloomy aspect of the adjacent rocks. Then passing Fort Abd-el-Kader, after having nearly doubled the gigantic jetty formed in the sea by the Gouraya, we descried Bougia, situated on the rapid declivities fronting the south. Notwithstanding its forts, and the extent of its circuit, it is a mere mass of huts, surrounded as it were by a vast orchard. It does not merit the name of a town. The streets are merely rough open foot paths, running, without any order between rows of irregularly built houses. But the stranger who visits Bougia cannot expect much after passing the ruined *débarcadère*,

the fragments of which seem left only to put French negligence to shame.

Of the ancient Salda, one of the principal towns of Cesarean Mauritania, there remain only a few vestiges of Roman roads. In the year 911, under the Beni Hamad dynasty, Bougia became the capital of a considerable kingdom, rich in ships and caravans, and a flourishing *entrepôt* for all kinds of merchandize. It possessed establishments for ship building and excellent iron works. At that period were constructed the great walls surrounding the town on the eastern and western sides.

In 1151 Abd-el-Moumen, Emperor of Morocco, conquered Bougia, which he reduced to the condition of a provincial capital. The Pisans, who came next, formed mercantile establishments, and appropriated to themselves the coral fishery, of which the principal station was at Tabarque. By numerous attacks on the coast of Spain, the inhabitants of Bougia drew on themselves the vengeance of Peter of Navarre, who took possession of the city on the 6th of January, 1510, without firing a shot. Forty years afterwards the Governor,

Don Alonzo de Peralta, being closely pressed by Khaireddin, surrendered to Salha Rais Pasha, and was massacred by the Janissaries. Finally, in 1833, the French landed at Bougia, but did not make themselves masters of the city until after a vigorous resistance.

About two thousand men now occupy a barracked camp on a point suited for the defence of the place, but where water is wanting. The stream whence the town was formerly supplied is lost among the ruins which choke up the ravines through which it used to flow. But the French might easily recover it if they would undertake the task with the zeal and intelligence of the Romans or the ancient Arabs. From the camp to the summit of the Gouraya there is a road opened under the direction of Colonel Duvivier, in the rear of the great wall. This road extends to the length of four thousand metres over a calcareous rock covered by a stratum of argillaceous earth. The lentisk, the mastick, the vine, and the wild olive grow here, and would flourish vigorously if cattle were not allowed to range among them. The summit of the Gouraya is six hundred and eighty-two metres above the level of the sea; on

the north side the height is seven hundred metres ; and on the south it is two thousand metres. The effect of this prodigious mountain pile is quite magical.

In the midst of this chaos a deep hollow opens which becomes bifurcated at three leagues from Bougia. This is the valley of Soumah. Beyond it lie the beautiful plains of Zamoura and Setif. The valleys in this part shew traces of cultivation, but the villages of Dharmassar and Sumnia have been burned.

On the summit of the Gouraya may be seen the ruins of the Marabout of Sidi-Bosgri. This temple was held in great veneration by the Arabs, who make pilgrimages to it, as they still do to Mecca. In 1833 these ruins were heroically defended by the Kabyles against the French. A small fort, well guarded by a good garrison, has since been erected near them. Colonel Larochette during his command at Bougia greatly improved the defences of the place. The road from the fort to the summit of the Gouraya now unites with another road descending to the plain, and passing the precipice of the Dent. The course of this road is so well planned that the movements of

assailants may always be watched, whilst the advantages of any position gained by an enemy may be rendered valueless by taking possession of another which commands it. These ably planned works have contributed not a little to drive the Arabs from the walls of the town, beyond which it is still unsafe for a solitary traveller to venture. We were, therefore, accompanied by an escort of twenty soldiers when we visited the Doriac block-house. In this place, a small garrison of ten men sustained for three days a vigorous conflict with a whole tribe of Kabyles. On the walls of the block-house, on the wester nand southern sides, there is not sufficient space to lay one's hand between the marks of balls. The Arabs had brought with them the widow of a Sheik who had been killed some time before at the same spot. Notwithstanding the murderous discharges of the French guns, this woman remained alone on the pinnacle of a rock about thirty paces from the block-house, where she waved a red *burnouse*, and by her cries and daring movements, encouraged the Arabs in the attack. This scene lasted eight hours, and though it would have been easy to have put an end to it, yet the French soldiers, almost all

of whom were wounded, disdained to fire on a woman.

In the direction of the plain, the defence of the block-house is completed by five advanced posts, beyond which the cattle belonging to the garrison, and the soldiers who guarded them cannot venture. The cattle when sent out to graze are accompanied by dogs to beat about the bushes as in hunting, and thus drive off the Kabyles who lie in wait and surprise them.

Nearly the whole of the Arab population has retired from Bougia. The European inhabitants, that is to say the civilians, once amounted to seven hundred and forty individuals. At present there are not more than one hundred. During thirteen years, therefore, little progress has been made. Bougia is merely a military hospital. The blindness and imbecility of the French in Africa is more perceptible there than anywhere else.

It is really impossible to conceive what the French could have had in view when they took possession of this place; where almost insurmountable difficulties oppose the movement of troops. If, considering that the roadstead is the best along the coast, it was wished to

make a maritime debouche for the vast basin of the Soumah. why delay the improvement of the port? If it was wished to make Bougia a *point d'appui* for military movements in the country, could anything else than disappointment attend such a scheme? France might have covered this city by her protection had not the Duke of Rovigo, the former Governor of the French possessions, committed a fault in 1832. He rejected the petition of the inhabitants to have a French commercial commissioner in the town, and two ships of war in the roads. To a quiet occupation, which must have proved advantageous, the shew of a conquest was preferred. Here also the military system had no other result than that of excluding pacific improvement and by throwing the subdued inhabitants into the mountains among the discontented Arabs, proving its complete inability to forward colonization.

Leaving Bougia, we once more embarked, and about eleven at night we were under weigh. Next morning at sun-rise we were off Gigelly. The fort is defended on the west by a peninsula stretching towards the north, on which the fort is built. Towards the offing it is imperfectly

covered by a chain of rocky islets, between which the sea rushes with great violence in stormy weather. This chain which joins the extremity of the peninsula runs eastward parallel with the coast, and is more than two hundred metres long. M. R— informed me that an interesting document exists in the archives of the Department of the French Marine, drawn up by Admiral Duquesne. It is a plan for uniting these islets, one with another, by strong masonry, and then prolonging the work by a mole of two hundred metres in length, inflected towards the south-east, leaving a passage of about a hundred metres open at the east, between the mole and the Marabout rock, on which, in 1664, the Duke de Beaufort effected his landing. By this improvement the extent of the port would be nearly six hectares, thus affording a safe shelter for about fifteen vessels.

The ancient Igilgilis was intersected by some Roman roads leading to Bougia, Setif, Constantina, and Hippon. Here and there the traces of those stupendous works may still be recognised. The French, the Genoese, the Venetians, and the Flemings had commercial establishments here,

trading chiefly in leather and wax. On the 23rd of July, 1664, the Duke de Beaufort took possession of the place. In a small fort, commanding the town, which still exists, he left a garrison of four hundred men, who, becoming dispersed, were massacred by the Arabs three months after. At present a few Maltese carry on the coral fishery, but they have no fixed establishment. The French garrison is of no importance.

We soon arrived on the north of Mers-el-Zeitoun with Cape Bougaroni on the east. The mountains, the bases of which are washed by the sea, are like those to the west of Bougia, rude, but not picturesque. They have a grandeur of effect, owing to their stupendous masses; but though verdant, they do not present any of those pleasing spots on which the eye of the traveller loves to dwell. These shores are said to abound in coral, but unfortunately the ferocity of the neighbouring tribes does not permit fishers to come to the coast in safety.

Beyond Cape Bougaroni the coast is deeply indented. To this configuration it is indebted for its name, Djebel-Saba-rous, (mountain of the

seven capes). This mountain which is calcareous, is crowned with pines and carob trees. The brightness and freshness of the verdure denote the vicinity of springs. Near each spring, a few huts, as rude as the Mapals of the ancient Numedians, seem buried under the trees.

The Ras-el-Kebir consists of pale grey basaltic prisms, which recur again beyond Philippeville. Some of the like prisms are discernible on the elevated peak of Candia.

At length, on turning a rock, we entered a pleasant little hollow, at the extremity of which was seated the European town of Philippeville, distant a two days' journey from Constantina. It serves as the port and the point of communication with that interesting part of the province. All the houses of Philippeville are new and well built, and the European inhabitants seem happy in having established themselves on a fertile soil, surrounded by a pure atmosphere and plenty of water. A small river, the Oued-Zeamah, is navigable to the distance of two leagues inland. On the east, the coast is wooded, and susceptible of cultivation. The valley of the Oued-el-Kebir is

very open, and is intersected by the road leading to Constantina.

We had scarcely set foot on shore when we were required to be on board again, and we had to leave this new European town, which has arisen on a soil where no vestiges of ancient habitations can be traced.

When we rose next morning, the vessel was at anchor off Bona, in the mooring grounds of the Cassarin, to the south-east of a rock, which has the form of a lion crouching at the foot of the Casbah. On the left, beyond the town, the ground is low, but well wooded. At the distance of a league we perceived the mouth of the Seybouse, which is navigable as far as the entrance of the valleys of the Atlas. This part of Algeria, which borders the Regency of Tunis, is more fertile than any other portion of the French possessions, nevertheless here European population has made the least progress. The port is shallow, and the anchorage is not good. It is poorly protected towards the offing by the Lion's Point, and lower down by the Stork's Point, which runs out sixty metres into the sea. No other anchorage

than a bed of sand spreading over the rocks; and in stormy weather this sand is set in motion by the surge. Every year the inhabitants look forward to some fearful catastrophe, for they well remember the loss, in 1833, of fourteen vessels, one of which was a ship of war.

On our arrival at the quay, we saw a great number of barques preparing to depart for the coral fishery. On landing, we saw before us a large Moresco gate, which reminded us of that of Medeah. On one side was a pretty broad street, which, after some turnings, led to a square surrounded by houses in the European style, as at Algiers. The town, which stands on a flat space of ground forms a pentagon of fourteen hectares in extent, surrounded with wretched walls. The population is not numerous, and there is no trade. There is a scarcity of water in the town, the aqueducts by which it was formerly supplied having been destroyed when the place was taken by Achmet Bey in 1832. The French, who have now occupied it for fourteen years have been so negligent as not to obviate this inconvenience. The fact may appear incredible, but in some streets

the accumulations of dirt have been so great, as to raise the level of the ground; indeed many of the houses are buried in ruins, to the height of two metres.

The air of Bona is very unhealthy. It is therefore necessary to have three strong garrison corps, for two thirds of the soldiers are always in the hospitals, suffering from fever. This insalubrity is caused by the exhalations from the marshy grounds surrounding the town, and principally from a tract of ground adjoining the Gate on the Constantina Road, and called the Herbeyra Marsh. The north-east angle of the plain, which stretches out on the left of the Seybouse, is closed between the head of Mount Edough and the sea, by a hillock one hundred and eight metres high, which is separated from the mountain by a narrow valley.

Bona is situated low down on the south side of the coast. On a summit which can only be reached by a rapid ascent stands the Casbáh, whose guns command the anchorage of the Cassarin. Open on all sides, the surrounding ground affords no shelter for the advance of an enemy, who would find it impossible to mask himself by en-

trenchments. Throughout nearly the whole line of approach, the pick-axe, at the first stroke, comes in contact with the solid rock. The Casbah, constructed by Peter de Navarre, is inferior to nothing in modern art, and if the garrison had not rashly surrendered in 1832, Yussuf, as it has been well observed, would not have taken so important a place with a hundred sailors. He would have found it necessary to carry on a regular siege, and the conquest would have cost the French dearly.

The natural fertility of the plain of Bona is extraordinary. The clay-beds are almost everywhere well suited for the manufacture of bricks; and, in several places, also for pottery. There is reason to believe, that Mount Edough contains coal; and in the twelfth century the mines of iron and ores found there, were actively worked. Among them is the carbonated iron lithoid. Notwithstanding this valuable discovery, which would give immense advantage to the port of Bona, for the supply of coal to the steamers, no works with that object have yet been commenced. A few geologists, sent by the French government, have, indeed, given some raps with

their hammers on Mount Edough; but, whatever specimens they may have obtained have produced no other results, than their exhibition in the *Jardin des Plantes*.

The trifling trade of the town is carried on by the Jews. The sixty-three Arab tribes, who live within a radius of twenty leagues, no longer bring for sale, as they formerly did, their wool, leather, and wax. They prefer going to the more distant markets of Tunis. France is far from having derived every possible advantage from this position; and, if she be not prudent, she will have to retire from this part of the coast, leaving behind only the bones of her sons: for the traces of her passage will not endure longer than those of the Arab *Douars* on the soil where they plant their tents. The Romans and the ancient Arabs knew how to vivify this fertile land. The French have destroyed, but they have created nothing for the future.

My friend had a visit to pay to M. L—, a French gentleman, and I accompanied him. The house was open, and on entering the inner court, we knocked at the door of a saloon; we were requested, by a female voice, to "come in."

M. R— opened the door, then, with an air of consternation, shut it immediately, and told me there were two lions going about at liberty in the saloon. He had scarcely told me this, when Madame L— herself opened the door, and begged of us to enter, observing that we need be under no alarm, as the lions were perfectly tame. We followed the lady, and as soon as I sat down, the male lion came and laid his head on my knee. As for the lioness, she leaped on the divan beside Madame L—, looking at us from time to time, and sometimes giving a growl like an angry cat. These two animals were about seven years old, and were very great pets. Madame L— called away that one who seemed to have taken a liking to me, and I was not sorry to see him withdraw peaceably. We took our departure, carefully avoiding any hasty movements. When I was out of the house, I felt that I could breathe more at my ease. I was amazed to find that a lady could muster courage to trust herself with two such companions.

About two o'clock, the master of the hotel at which we had alighted, procured two horses,

to enable us to visit the ruins of Hippon, which are delightfully situated about a league from Bona.

Judging from the fragments which cover the soil, it appears that the ancient city stood at the foot of two elevated hills, now called by the Arabs, Boonah and Gharf-el-Clutro. On the banks of the Seybouse there are visible, along an extent of three hundred metres, the ruins of ancient quays, which mark the position of the Roman port.

On the north there are the remains of one of the city gates, built in alternate layers of bricks and stones of large dimensions. We were shewn what were called the ruins of the convent erected by St. Augustine, and the foundation of the church: but that must be a mistake. Those gigantic and majestic ruins are so well preserved, that the whole plan can be traced out. They are evidently the remains of an ancient hydraulic establishment, consisting of an aqueduct, which conveyed the water from the foot of Mount Edough to the city. Its length must have been twenty-six hundred metres; and it was carried

over arches only in crossing the Laurel valley, and the valley of Boubgimah. In the intermediate space, it was supported by the flank of the little hill, Salul. This aqueduct must have been fed by supplies from the Gold stream, and the Laurel stream. It terminated, after several changes of direction, at the hill of Boonah. The fine arches nearest to the Edough, are still standing. The sub-basements are in masonry. The interior is constructed of rough stones, or rubbish; but the arches are of brick. The canal is two feet broad. We may yet count, almost with certainty, the height of the piles of the aqueduct. Near the city it must have been more than twenty metres high. The reservoir, at the outlet of which the waters divide to the north-west, is about mid-way up the acclivity. It is divided into two principal compartments, each being seventeen metres in breadth, and forty in length: this, allowing a metre for depth, gives a capaciousness of one thousand three hundred and sixty metres. This reservoir must have contained from ten to twelve thousand cubic metres of water. The walls are of rough unhewn stone, lined internally with brick. The

eastern basin is still crossed by two bridges. The skirt of one of these bridges, the pillars of which no longer exist, is self-supported to the length of seventeen metres, solely by the strength of cohesion in the mortar.

Between Bona and Hippon, there are vestiges of Roman roads, which formed junctions with the great road along the coast, from Carthage to the Straits of Gibraltar.

St. Augustine was ordained at Hippon, by Bishop Valerius, in 390. There he wrote his Confessions, together with a very remarkable letter, on the duty of Pastors whose towns become the prey of an enemy. In this letter, he displays the courage and devotion of the saint and of the patriot. Soon after this letter was written, the Vandals besieged Hippon by land and by sea. The city defended itself fourteen months; but in the year 430 it was reduced to ashes, nothing escaping the flames, but the Bishoprick and the Library, which had belonged to St. Augustine. He died Bishop of Hippon.

On one side of the ruined aqueduct, on the summit of the hill of Boonah, and surrounded

with lilacs and honeysuckles, stands a white marble altar, recently constructed. This altar is surmounted by a bronze statue, one metre high, representing Saint Augustine, in his pontifical robes. A small iron grating surrounds the monument. The view from the esplanade on the top of the hill is extensive. On looking down to the sea, the spectator discerns, almost at his feet, the mouth of the Seybouse; and, on the opposite side, is the town of Bona, surmounted with its Casbah. On the other bank of the Seybouse, and further to the right along the flat shore, are some shady thickets, intersected by a broad road, leading to the last French post on the east, called the Draan, about five leagues from the town. It stands on a height, which rises by gentle acclivities, like an island in the midst of an immense plain, on which nothing is to be seen but thistles, parched by the sun.

Passing along this road, to the distance of about two leagues we came to a mass of trees, called the Great Oasis: for in these unwatered and unsheltered plains, there are two fertile spots,

the more considerable of which is that we had just reached. It was truly a virgin forest, in which trees and plants of every species were grouped together, and where it was impossible to hear ourselves speak, owing to the chirping of the innumerable birds over our heads. The noise was so deafening, that we were at last obliged to moderate it by firing some shots. The victims which fell were some linnets and tit-mice, and they had nothing remarkable in the colour of the plumage. Whilst we were reposing in the shade, on a bank covered with moss, we perceived some movement in a bush, about forty paces from us, and presently a fine hyena made its appearance. Without noticing us, the animal advanced direct to our horses. To take up our muskets and to fire at him was but the work of a few moments; but as we both fired together, the honour of killing him could only be decided by lot. I gained the skin, which my friend stripped off with wonderful dexterity. It was with considerable difficulty I could get my horse to let it lie across his croup: at last, *bon gré, mal gré,* he was obliged to take it.

Soon after, we retraced our way back to Bona, where a good dinner was awaiting us. We passed the evening in the oriental style, with pipes and coffee; and M. R— related to me some curious particulars relative to the legislature of the Arabs, and the barbarity of their criminal punishments.

Since the occupation of Algeria, the Arabs have been subject to French laws; but for trivial offences they are flogged instead of being sentenced to fines, which they could never be made to pay. Before the arrival of the French they had no other code than the Koran, to which any addition thought necessary was supplied at the will of the sovereign. The judge of all affairs, civil and criminal, was the Cadi. Under him was the Anatel Kaik, a kind of justice of peace, before whom were brought in the first instance all kinds of questions of trifling importance. He endeavoured, as far as possible, to induce the litigants to come to an amicable settlement. When he could not conciliate the parties he sent them before the Cadi, who finally decided in the case.

In complicated questions, especially those relating to religion, the Cadi applied for the assistance of the Mufti, a superior magistrate, empowered to judge without appeal, whether with respect to lay individuals or to Marabouts.

The country people brought their disputes before the Aga, whose sentences were immediately executed. The Jews, in reference to questions between themselves, resorted to a tribunal composed of Rabbis, but in other cases they went before the Arab judges, who treated them with the greatest rigour. They were hanged for the offence of lifting their hand against a Mahometan, impaled for speaking disrespectfully of the Mahomedan religion, and burned alive for talking against the authorities of towns in which they were resident.

At Algiers, when any one had to complain of the Cadi's judgment, or when the adverse party would not submit to the decision, the complainant went up to the Casbah, seized with both hands a bell-chain hanging at the gate, and rang with all his might. An officer then appeared to whom he related his case. A message was sent

to the Cadi, inquiring into the correctness of the statement made by the plaintiff, to whom was rendered whatever justice appeared due to him.

On the contrary, if the plaintiff was found to be in the wrong, he was bastinadoed with some hundred blows on the soles of his feet, and was besides compelled to undergo all the consequences of the judgment of which he complained. When the question related to a criminal affair, the Dey sent the culprit to the Aga, who caused the sentence to be executed forthwith.

The punishments inflicted on criminals were barbarously severe. The slightest offence against the government was punished by the bastinado, which was administered not only on the soles of the feet, but also on the belly and the back. From thirty to twelve hundred blows were given, according to the nature of the offence. Two men, each armed with a piece of flexible wood, as thick as an ordinary cane, alternately struck the culprit, who was laid on a sort of bench, with his legs, and arms tied. Even when the criminal sometimes expired under this punishment, the executioners

continued to strike, until they had completed the number of blows specified by the sentence.

Persons condemned to death were decapitated with the axe or the yatagan; hanged; impaled; burned alive; or thrown upon great iron hooks at the gate of Bab-Azoun, on which they remained impaled for several days, until they died of hunger in the most horrible sufferings. M. R—— told me that having once visited Algiers before the occupation by the French, he saw a man who had remained alive three days on these hooks, and that he certainly would have lived longer, had not a Janissary, either from humanity or to show his dexterity to the assembled multitude, blown out his brains with a pistol shot.

Sometimes the relatives of the persons condemned to this horrid punishment gave a certain sum of money to the executioner to strangle the victim before he threw him over the wall.

Whilst I was listening to this account of the barbarous laws of the people, we perceived an immense fire on the mountains. I asked why the Arabs had set fire to the coppice wood. My friend told me that by this practice the herbage became

more thick and more acceptable to the cattle. Besides, it was the means of destroying noxious animals, whose retreats could not otherwise be easily reached. In the neighbourhood of towns, where the great consumption of wood gives it a saleable value, other motives prompt this practice of burning. The inhabitants, having no means of felling with the axe or the saw, and not knowing how to remove the wood except by combustion, they set a great mass on fire to get a dozen bundles of charcoal.

The negligence of the French government is apparent even in this branch of colonization; the management of the woods. Will it be credited that last year, 1845, the fire-wood for the army cost 374,000 francs, and was brought almost entirely from other countries? Under a more conservative system, the lentisk, the carob, the wild olive, the myrtle, and the cork tree, as well as many others, now mere brush-wood, would spread their refreshing foliage over the Algerian soil. All the trees of the south of Europe would thrive there perfectly well. The larches of Corsica, the cedars of Mount Lebanon, and even the firs of the

Alps would find on the heights of Jurjura the temperature genial to their growth.

In one of my excursions I observed Aleppo pines of great beauty, and at Bouffarik some magnificent poplars; also in the gorges of the mountains near Blidah the cork oak, and that which bears sweet acorns, which fruit the Moors eat either raw or roasted. In the neighbourhood of Mostaganem they make from these acorns an oil as sweet and agreeable as olive oil.

Before the French occupation, the Turks prohibited the burning of trees; and when fires broke out in woods which would produce timber for ship building, the tribes of the territory were obliged to produce a head, which was held to be that of the incendiary. The foresters now employed are not so severe. They often go out shooting, which they call a circuit of inspection, and, in order to raise the game, they set fire themselves to the brushwood. These fires spread, and sometimes last a week, and masses of ashes shew the extensive destruction of the trees.

At the period when the Romans began their intercourse with Numidia, the Kabyles, who are

its most ancient inhabitants, were in a worse condition than that in which France found them. Their fertile country was then overrun with wild beasts. Massinissa succeeded during his reign in correcting to some extent the predatory habits of his subjects. He converted them into soldiers and labourers. His work survived him, and afterwards when the army of Metellus marched against Jugurtha, the very spots where the French are now deficient in supplies, presented the most unequivocal signs of agricultural prosperity. Flocks and labourers occupied the fields. The magistrates of towns and of country districts came to the Romans, offering them corn, provisions, and means of transport. In proof of this it is only necessary to refer to what Sallust says respecting Jugurtha—*Ipse intento atque infesto exercitu in Numidiam procedit: ubi, contra belli faciem, tuguria plena hominum, pecora cultores que in agris: ex oppidis et mapalibus præfecti regis obviam procedebant, parati frumentum dare, commeatum portare, postremo omnia, quæ imperarentur facere.*

The Arabs have proved their aptitude for agricultural labour. Whenever interest has prompted them, they practice it successfully.

It is unfortunate for France, that the French people being little accustomed to sea voyages, regard a colony in Africa to be a place very remote from their native land. If India were only forty-eight hours sail from England, what Englishman would fail to visit it? But in Algeria, the male French population consists almost wholly of adventurers. Properly speaking, these are the only individual colonists, as there are few or no families. It is estimated that there are a hundred women to a thousand men, the army not being taken into account.

The French do not exceed two-fifths of the colonists. According to estimates drawn up in 1843, 1844 and 1845, among a thousand men, there were four hundred and fifteen French, three hundred and twenty Spaniards, one hundred and sixteen Maltese, one hundred and three Italians, and forty-six Germans.

The French population is drawn to Africa by no special interest. The illusions spread in France, respecting the wealth of the colony have been the only attractions; and had Algeria been conquered by any other country, French immigration thither would be scarcely perceptible.

Germany overflows with agricultural labourers, and the small number of German emigrants in Algeria proves better than any reasoning that it is not a country for agricultural colonization. The Germans prefer, notwithstanding the enormous expense of the voyage, to transport their labour and their industry to the Savannahs of America.

It might have been expected, from the activity of her shipping, as well as from the oppressions of her gloomy and pusillanimous governments, that Italy would have been before Spain in emigration to the coast of Africa. However, there are three Spaniards to one Italian; and all Italy does not furnish a contingent equal to the Island of Malta, the inhabitants of which, being African in their origin and their language, accord readily with the Arabs.

The Spaniards are more numerous than they were in the time of Charles V. Though proverbial for inactivity at home, they have, nevertheless, devoted themselves to the labour of cultivation, with an industry and intelligence which deserves the highest praise.

In the Royal Library of Paris, there is a manuscript written on vellum paper in the Arabic language, entitled a "Treatise on Agriculture." It was written in the sixth century of the Hegira, which corresponds with the twelfth of the Christian era, by Abou Zacharia Zahia Abou Mohamed. In the reign of Charles IV, in 1802, a Spanish translation of this Treatise was made for distribution among the farmers of Spain. This would be a useful book for the colonists of Algiers. They would find in it lessons of old experience, for which in seeking for themselves, they must pay dearly. False ideas of colonization, reject all the slow processes of honest and certain gain.

Behold that large trench: it is the common grave for the soldiers who have perished in the hospitals, from being confined in the pestilential quarters of the Mitidja, supplied by the Model Farm, or some other farm, worked out by a company of shareholders! Under the present defective system, agriculture can hold out but little interest to the colonist. To the army, Africa is a vast field of battle. The soldier

passes through it and returns to France. For the speculator it is an open field for swindling. No person in the colony thinks seriously of the real interests or future prospects of France.

CHAPTER VII.

Journey to Constantina—Thermal Springs of Hamman Berda—Ruins of Ghelma—Mount Ras-el-Akba—Ruins of an ancient City—Constantina—Position and Aspect of the City—The Casbah—The Coral Fishery at La Calle—Slavery in Africa—An Arab Duar—Breakfast—The Arab Women—Mock Conflicts—Complimentary Manœuvre—Tobacco Plantations—Philippeville—A Cantinière—The Titan Steamer—Return to Algiers—The Statue of the Duke of Orleans—Passports.

AFTER a sleepless night caused by the mosquitoes, against which I had not adopted due precautions, we arose at day-break, and mounted our horses to proceed to Constantina. The weather was magnificent. It had been arranged that we should travel in company with two squadrons of the African Chasseurs, who were stationed in the camp of the Draan. We speedily reached the latter place by ten roads, which we

had traversed in our excursion of the preceding day. On our arrival at Draan, we found the little column drawn up in marching order. The *chef d'escadron*, M. de C——, who had the command, gave us a friendly reception, and stationed me and my friend beside him at the head of the column. Some Arabs rode on before us, to act as pioneers, and we soon found ourselves in the road along which the Duke de Nemours and Marshal Clausel passed in November, 1836, during the first expedition to Constantina, which proved so disastrous to the French army.

After leaving the camp of the Draan, we found the country before us scattered with little hillocks, as if they were masses detached from the chain of the Atlas. These hillocks look like the basements of volcanic piles, and are scattered, like islets, over the plain. At one part of the journey, we found the soil poor and light; but as we approached the rivulet called the Bouinfra, it became excellent. After fording this little stream, we beheld before us a branch of the Atlas, which encloses the valley of the Seybouse. A detached perpendicular hill advances, like a spur, on the plain. The road runs

along the foot of this hill, and passes near the ruins of Ascarus, where the son of Pompey was defeated, when, by the advice of Cato, he endeavoured to revolutionize Mauritania against Cæsar. Here and there, we discerned traces of the ancient Roman road, leading from Hippon to Cirta. Descending the brow of a hill we came to a very picturesque little valley. Here are situated the thermal springs of Hamman Berda, probably the Aquæ Tibilitanæ mentioned in the itinerary of Anthony. These springs, which flow into a basin of free stone, are clear and abundant. They are devoid of taste or smell, and their temperature is about thirty degrees.

In this valley we halted to rest and shelter ourselves during the mid-day heat; and the soldiers having kindled their fires, prepared coffee. It was an agreeable spot: the soil was fertile, and the flowers and foliage of the laurel rose marked the course of the streams, and denoted that they were seldom dry. The Roman settlement here, of which only scanty vestiges remain, must have been considerable.

About one o'clock we remounted our horses,

and with trumpets sounding, we debouched into the valley of the Seybouse. We were now opposite Ghelma, the ancient Roman Calama which was destroyed by the Vandals. The ruins of a theatre, of a temple, and of some other public edifices, still exist. The beauty of the site, commanding as it does a magnificent view over the valley of the Seybouse, must have rendered the ancient city a remarkable place.

The Seybouse is in this part very broad, and not easily forded; some of the cavalry posted themselves across the stream, so as to bar the force of the current, and thus the others were enabled to pass in safety. Thanks to this precaution, we soon found ourselves at the foot of the Ras-el-Akba, a steep and barren group of mountains. The country, in this part, presented a wild and dreary aspect. As far as the eye could reach, nothing was visible but huge masses of mountain and rock, and the intervening gorges offered no tract to guide our course. All was barrenness and desolation, and amidst the vast expanse not a tree or a shrub was to be seen.

About midway up the ascent of the Ras-el-Akba, we came to the ruins of Anouna. They

are situated on a natural terrace, bordered by precipices, and overhung by vertical rocks, accessible only on one side. This singular town, with the ancient name of which I am unacquainted, seems to have been built in a spot out of the reach of all communication, for no other purpose than to enable its inhabitants to enjoy the delicious prospect of the valley of the Seybouse. The ruins are of free stone. Among them is a triumphal arch, of simple and tasteful structure, and in a good state of preservation. Opposite to it, there is a *façade* with a mutilated inscription on the exterior, and a cross which apparently warrants the supposition of its having been a pagan temple converted into a Christian church. Several arches of a fine aqueduct are also remaining. The ground on every side is planted with ruins, and among them are the remains of a vast edifice, the plan of which may still be traced by the basements of the columns. Judging from the aspect of the ruins, it appears more probable that the city has been overthrown by an earthquake than destroyed by the effect of time. On the northern side, and beyond the walls, there is a group of tombs covered with

plain stones, on one of which I could decypher the inscription: *Cornelia vixit annos* XIX.

Some ragged Arabs came to us, offering to sell eggs and poultry, some of which we purchased for our evening repast. About six o'clock we halted in a little hollow, about a league from the Ras-el-Akba. During the day, each soldier had collected and tied to his knapsack, a faggot of wood, for the purpose of cooking the evening soup. The wisdom of this precaution was evident, when we arrived at our halting station, where there were only a few blades of dry grass to be found. The night-guard being posted, the fires were kindled, and our little camp presented a very animated appearance. Next morning, before sunrise, the trumpets sounded the *Diane*, and half an hour afterwards, our column was in motion.

We passed the Marabout of Sidi-Tamtam, and soon reached a well cultivated *plateau*. Here we met a party of Arabs, who passed by without appearing to notice us. Passing on the south a group of barren mountains, we crossed the valley of the Oued-Berda, and descended into the valley of Bou-Merzoug, a river which falls into the Rummel above Constan-

tina. A little further on, we found ourselves on the *plateau* of Soumah, and at the distance of about three leagues in the direction of the north-west, we could discern Constantina, partially masked by the *plateau* of Mansourah. On the *plateau* of Soumah, there is a Roman monument, elevated on a cylindrical base, and surmounted by four shattered pilasters, between which there appears to have been a statue. This monument was in the centre of a colonnaded rotunda, the remains of which are still on the ground.

We now approached Constantina, which resembles no other city in the world. It stands on the level height of a promontory, whose calcareous formation is rent on every side by large chasms. Its form is that of a rectangular trapezium, with a base of from six to nine hundred metres. This level height, which is surrounded by precipices, is connected on the southern side, by the isthmus of Coudiat-Atz, with the hills on the left bank of the Rummel. At its north-eastern angle, a gigantic bridge crosses the ravine. This bridge, which is of Roman structure, was repaired by the Spaniards. On

the east and north of the city, the Rummel is concealed amidst the recesses of the rocky chasms; sometimes losing itself in caverns, formed by eruptive convulsions, and sometimes rolling in cascades into the deep abyss. The depth of this gulph, from the summit of the height, is at least one hundred metres. From the line traced by the river along the foot of the city, the descent is seventy-five metres; and in all parts the water rolls over pointed and perpendicular rocks.

M. de C—, who commanded the column, informed me, that at the taking of Constantina, he had been stationed with his regiment at the spot where we then were; and that he and his men remained there for fifty hours, without rest or sustenance, exposed to a pelting storm of snow and rain. At four o'clock we entered Constantina, which is encircled by the river Rummel, and commanded by the heights of Mazuourah, and Sidi Mecid. The latter is the burial-place of the Israelites, and its summit is three hundred and fifty metres above the city. On the south-west, the heights of Coudiat-Atz, fronted by a little hill, covered with Mussulman

tombs, also command the approaches to the city. The table land on which Constantina is built, overlooks extensive and fertile plains. The Oued Rummel washes the city at Sidi Rachet, where it forms a cascade, falling into a great ravine, which extends along the south-east and north-east sides. At the northern extremity of the city stands the Casbah. Here the Rummel forms a new cascade, called the Tortoise-fall, and then leaves Constantina, continuing its course to the north. At Point El-Kautara, the river to a little distance takes a subterraneous course, then re-appears, and after flowing to a little distance, is again hidden underground. In this manner the Rummel is lost sight of four times, being each time concealed beneath a natural bridge of from fifty to a hundred metres in width.

The city of Constantina has four gates: 1. Bab-el-Jedid (the New Gate), which opens on the road to Algiers. 2. Bab-el-Oued (the Water Gate), or, as it is sometimes called, Bab-el-Bachbab (the Market Gate), which is on the south side of the town. 3. Bab-el-Ghabia (the Arrival Gate), communicating with the Rummel; and

4. Bab-el-Kautara (the Bridge Gate), which is situated at an angle fronting the valley lying between Mount Mausourah and Mount Mecid. The three first mentioned gates are united by an ancient wall, thirty feet high; but there are no moats. Without the Bab-el-Oued Gate, there is a little suburb, inhabited by artizans. There are likewise situated the leather, wax, and wool markets. A mosque, in good preservation, stands next to the old building which was formerly appropriated to the stables of the Dey, and which was capable of containing eight hundred horses. The walls are not very solid, and have no proper foundation. On the outside of the Kautarah Gate, is the bridge from which it derives its name. It is broad, and rests on three tiers of arches, the lower part of which is of Roman structure. It crosses the river at the great chasm intervening between the city and the mountain. At the most elevated point of the city rises the Casbah, which is now nothing but barracks, fortified and mounted with some guns. Lower down are some corn-mills, set in motion by the winding waters of the Rummel. Gardens and orchards line the banks of the river on the

northern side of the city, in the quarter called El Gemma.

The form of the city of Constantina is compared by the Arabs to that of a *burnouse*, spread out at full width, the Casbah representing the hood. It contains three squares, to which the French have imparted an aspect of regularity, by pulling down numbers of old buildings, and the trees which are planted in these squares render them very agreeable promenades. Most of the houses are built of raw bricks; but for the houses of the richer inhabitants baked bricks are employed, combined with stones gathered from the Roman ruins. The palace of the late Bey Ahmed is remarkable for the fine columns of marble which adorn its front. In passing through the town I observed a great number of small mosques.

The chief branches of industry are the manufacture of saddles, boots, shoes, and a sort of gaiters, worn by some of the Arabs. There are some forges, in which iron, brought from Tunis, is wrought into agricultural implements, bridle-bits, spurs, and horse shoes. The *burnouses* and *haicks* made by the women of Constantina are considered the best in all Algeria.

After taking leave of M. de C—— and our travelling escort, we retired to an hotel of tolerably clean appearance, where a good dinner was set before us. The repast being ended, we seated ourselves quietly in the balcony where M. R—— amused us with some particulars relating to the French coral fishery. Its principal establishment is at La Calle, about a day's journey from the camp of Draan. Beyond the camp, in the direction of the coast, immense forests of palm trees, oaks, and agaves cover a superficies of twenty thousand hectares, intersected by little fertile valleys. Along the sea-shore, on the north of these great forests, there is a bank of rock four hundred and twenty metres long, and twenty-four wide, running in the direction of west-north-west, and parallel with the shore, to which, at its eastern extremity, it is joined by an isthmus of sand. It thus protects, on the offing, a sheet of water, communicating with the sea by an opening a hundred metres wide. Such is the port which nature has formed at La Calle. On the peninsula of rock, three hectares in extent, the town was formerly seated, and some vestiges of its vaulted magazines are still visible.

The settlement of the French on this point of the coast of Africa, is cotemporary with that of the Turks. Francis I. and Henry II. became the allies of Khaireddin, and of his son Hassan, against Charles V. and Philip II. In the year 1624, after various changes, Amurath II. ceded to France the dominion of all that part of the coast comprised between La Calle and Cape Negro, on the outermost point of which stands the city of Bona. The coral fishery, which is very productive on these shores, was for a considerable period carried on by a French African Company, whose chief establishment was at Marseilles. The establishment at La Calle not only superintended the transactions of the coral fishery, but also maintained commercial relations with the Arabs of the interior, who brought to the coast leather, wax, corn, and wool.

This company no longer exists, and the coral fishery may be carried on by any one who chooses to engage in it. Most of the fishing-boats are manned by Maltese, who fish by a very simple process, in spite of the depth of the water, which is sometimes three-hundred metres. At the head of the boat there is fixed a *roulette*, over which passes a rope. At the floating extremity of this

rope, a bar of wood is fixed transversely, and from it are suspended the nets. In the centre of the bar of wood there is a heavy block of iron which forces the wood to sink, and in its fall it breaks the beds of coral, the fragments of which become entangled in the nets. After the lapse of about an hour, the nets are pulled up, and they are generally found to contain an abundant draught.

Whilst we were sitting in the balcony, we saw a party of about twenty negroes passing along the square. They were slaves, male and female, and were under the safeguard of a single Arab. The slave-trade is still carried on in this country. France, on taking possession of the Regency, promised to respect the laws, the customs, and the property of the inhabitants, consequently their right to trade in slaves, if in such a traffic there can be any question of right, is guaranteed by this engagement. On the other hand the privilege enjoyed by the soil of France of liberating the slave as soon as he sets foot on it, cannot be fully extended to this country. Such a law would not be understood or appreciated either by the master or the slave, and the consequence would be a revolution operating to the injury of

all. The slaves of natives are suffered therefore to remain the property of their owners, and those purchased by Europeans are, on crossing the threshold of a Christian house, admitted to the full benefit of the French law of enfranchisement. In Africa the condition of the negro slave is far less miserable than in European colonies elsewhere; and the slaves themselves prefer subjection to the control of a master to living at liberty. In Algeria the slave is the companion of his master, and is associated with all his habits and customs. A male slave may obtain his freedom, and may even rise to the highest dignities; and a female slave may become the mother of future chiefs. In Constantinople, since the time of Bajazet II., the Sultan has invariably been the son of a slave. The law of Mahomet traces out a multitude of paths by which a slave may gain civil liberty; and the Koran says that the believer who frees the slave, frees himself at once from the miseries of human life, and the agonies of eternal torment.

In negro families, the sale of a relative is not considered to be a crime. It is the regular practice of fathers, elder brothers, and even mothers, to sell children, on whose lives but

little value is set; and the children, judging from their imperturbable indifference in the bazaars in which they are exposed for sale, seem to think that the condition of a slave entails no sacrifice. Indeed, among the Mussulmans, slavery is not associated with any idea of degradation. To interdict the traffic of negro slaves in the Regency, would be to plunge the country into a state of barbarism, and to fall back, after the first step in advance towards liberty. Between slavery on the banks of the Niger, and slavery on the shores of the Mediterranean, there is as wide a distance as between Negro society and Mussulman society —or between Fetechism and Islamism,—between perpetuity and transition.

In the valley of the Niger, the ordinary price of a negro is four camels' loads of dates. The chiefs there dispose of the existence of their serfs with a degree of indifference in which stupidity seems almost to counterbalance barbarity. It is no rare thing for fifteen or even twenty men to be given in exchange for a horse; amongst such people caprices of gross superstition can be satisfied only with blood.

The admission of these unfortunate beings, in a

servile state to the society of the whites seems, therefore, to be a necessary intermediate transition to fit them for the attainment of liberty.

We returned early to rest, for we had to start from Constantina at three o'clock in the morning, as we wished, on the following night, to reach Philippeville, which is twenty-two leagues distant. M. R—— had made every necessary arrangements for rendering my last excursion in Africa as interesting and agreeable as possible.

At the appointed hour we were on horseback, and we set off accompanied by some natives, who were to serve as our escort. We soon got into the defiles of the Lesser Atlas. The scene was indescribably strange; for now there was no object around us that bore any connection with Europe, except the *mousqueton* of a French chasseur carried by one of the Arabs, and which formed a curious contrast to their own rude fire-locks. About nine in the morning, whilst we were proceeding along the brow of a small hill, two of our escort set off at full gallop to a neighbouring valley, in which a Duar was established.

The chiefs who came forward to meet us,

kissed the hand of M. R——, and saluted me by placing their right hands on their hearts. They then conducted us to their tents. We were expected, and the breakfast was in readiness. Our host without touching any food himself, stood opposite to us, attending upon us, and endeavouring to anticipate our slightest wishes. The repast consisted, as usual, of boiled poultry and *kus-kussu*.

To see an Arab on horseback, bounding over his native plains, and yielding with childish gaiety to the impulse of his capricious activity, one is tempted to believe, that the freedom he enjoys is the only true liberty, and we feel inclined to despise the conventional liberty of Europe, which hardly allows us to stir a foot without being jostled. But on a closer examination, we soon discover that pastoral life is not, more than any other, free from annoyance. The aspect of an Arab Douar excites in the mind a profound feeling of melancholy. The women are doomed to undergo the most fatiguing labour. Several times every day, either amidst pelting rain, or under a burning sun, they go laden with a heavy bucket to get water from the spring.

They cut down wood in the distant forests, bring home a load, beneath which they are almost crushed; and on their return home, break it up, and prepare it for sale. An Arab seems to have no affection for mother, sister, wife, or daughter, and the female sex maintain a permanent conspiracy against the other. The graceful dignity which marks the deportment of the Arab women in their youth, the noble and gentle expression which even excessive suffering only tardily obliterates from their features, are far from confirming the declaration of the Prophet, respecting the spiritual deficiency of the sex. The Arabs are a polite and ceremonious people: their epistolary style affords a fair idea that this is their general habit. Their chiefs and men of the higher class are obliged to live under the continual restraints of formal etiquette.

Our breakfast being ended, the Arabs of the Douar divested themselves of their garments; and on the carpet which was spread beneath the tent, they amused us with the spectacle of some mock combats, which called to mind the athletic games of antiquity.

About one o'clock, we set out accompanied by

all the men of the tribe on horseback. They ranged themselves in order, and in this manner they rode for some time before us. We soon entered upon an open plain, and then the Arabs raising themselves in their saddles, and, with a sort of wild grace throwing back the folds of their long *burnouses*, at the same time brandishing their firelocks, galloped forward as if to a charge. After dashing on in this manner to some distance, they turned round, and bounded towards us. When they came within the distance of ten paces from us, they suddenly pulled up their horses, and fired their guns in the air; when, after describing a circle around us, they took their departure. All these strange ceremonies occupied in their performance about the space of an hour.

We now pursued our route to Philippeville. As we approached the town we noticed some fine tobacco plantations. The stalks of the plants were about a metre in heighth, and crowned with beautiful red flowers. Only those who have seen the tobacco growing can believe that so pretty a plant emits so disagreeable an odour. To me, at least, it is very unpleasant; and whenever I smoke, it is in compliance with the wish of those

with whom I may happen to be in company, rather than to gratify myself. On this head I am more tolerant than Pope Urban VIII, who hurled the thunder bolts of the Vatican against all who took snuff in a church.

Five o'clock struck as we entered Philippeville. After dismounting at the door of our hotel, we dismissed our horses, and walked down to the sea-side, where we found with regret that the port was entirely empty. On our return to the hotel, we were informed that the steamer from Bona had not yet passed, but that we should be sure of catching it on the following day. After dinner, we took a walk through the town, every thing remarkable in which I noticed in my last chapter.

A *cantinière*, the wife of a suttler of one of the regiments, rode past us. My attention was attracted by her dress. She wore on her head a sailor's old straw hat, beneath which was seen the lace border of a white cap. A blue jacket, fitting tightly to her form, and a petticoat of some kind of red woollen stuff completed her costume. There was a sort of coquettish smartness in every thing about this woman, even down to the little

cask of brandy, painted in tri-coloured stripes, which was slung across her shoulder. M. R—— observed to me that these *cantinières* are invaluable in the army. They are for the most part the wives of sub-officers. When her husband's battalion is in garrison, the *cantinière* officiates as a laundress; when the battalion is on a march, she puts on her costume and marches along with it. In the event of a charge, she stations herself behind the second platoon; if a square is formed, she takes her place in the centre; and during the action she goes from one wounded man to another, tendering assistance, and distributing glasses of wine or brandy. In Africa, where the French troops have suffered so severely, these women have rendered signal service to humanity, and have frequently performed acts of extraordinary courage. There is not an officer, or private, who does not respect the *cantinière* of the battalion.

At night, when I retired to rest, I could not help turning over in my thoughts all that I had seen in the country I was now about to quit;—a vast arena, in which France has done but little with the most powerful means. It appeared to

me that Algeria is destined to share the fate of all other French colonies. States may be overthrown by armies, but people can be subjugated only by politic management. Their sympathies are only to be won, by understanding and making them understand their interests and their wants. A peculiar system of warfare should in all cases be adapted to the nation and the enemy against whom hostilities are waged; for after all, the object is to subjugate nations, and not to destroy armies.

I slept soundly, and at sunrise was awakened by the announcement, that a steamer had arrived from Bona on her passage to Algiers. We had no time to lose, and M. R—— and I hurried into a miserable boat, which a poor Arab rowed with great difficulty. After considerable efforts we got alongside the steamer (the Titan). The weather was fine, and we immediately got under weigh for Algiers.

The steamer was crowded with Arabs who were on their return from a pilgrimage to Mecca. On the fore deck, there were four horses in shackles, sent as presents to the King of the French; two large cages barred with iron,

contained a magnificent lion and lioness for the same destination.

On arriving at Algiers we found the whole city in movement. In the Grand Square, a vast concourse was assembled. The military were drawn up and bands were playing; it was the day fixed for the ceremony of uncovering the bronze statue of the Duke of Orleans. The horse is well executed, but it is too large to be in due proportion with the rider. The posture of the Duke is dignified and graceful, but unfortunately the head of the horse entirely masks that of the Prince. I was astonished at this, for in all such commemorative monuments, the French usually evince good taste. The statue moreover is placed obscurely in one corner of the Square, whereas it ought to have been in the centre.

My intention was to have departed for France by a steamer which was to have left Algiers that evening. But I was obliged to wait three days longer, for the observance of an absurd form, which serves to indicate the morality of the colony. Before I could obtain the *visa* of my passport, and a permission to embark, it was

necessary that my intended departure should be announced in the journals, at least two days beforehand; so that my creditors, if I happened to have any, should receive timely notice. I, therefore, had no alternative but to wait for a commercial steamer, which in forty-eight hours conveyed me to Marseilles. I expected to undergo quarantine, or at least to be subject to some short interval of observation; but no such thing. The Pharamond entered the harbour, and landed me on the quay.

CHAPTER VIII.

General remarks on the French occupation of Algeria—Sacrifices of men and money annually made by France——Marshal Bugeaud—Colonel Pelissier and the caves of Dahra—Staff officers of Marshal Bugeaud—Military bulletins, French and English—Anecdotes—Persons in government employments prohibited from purchasing landed property—Evasions of this prohibition—Trade with Europe — Government supplies —Agriculture — Cattle—Coasting steamers—Transmission of despatches —The Jesuits—Proselytism—Enrolment of Arabs in the French army—Recollections of the Duke of Orleans — The Duke de Nemours—Anecdotes — General Bourgon—Distinctions of rank in the French army—Discipline, temperance, and endurance of French soldiers—The Emir Abd-el-Kader—His military resources—Concluding remarks.

HAVING terminated the narrative of my excursions in Algeria, I will here note down some general remarks, the result of my own observations, and what I learned on the spot from persons

worthy of credit. The geographical position of that part of the territory occupied by the French in Africa, is too well known to render it necessary to enter here into any details respecting it. Neither need I call to recollection the situation in which France was at the time of its occupation, or to the departure of Marshal Bourmont, who was obliged to freight at his own expense, a merchant ship to convey him from the land he has conquered for his country, the soil of which was saturated by the blood of his son killed at his side. I will endeavour to describe the colony of Algiers, such as it now is, at the close of the year 1845; the man who governs it; those who surround him; its commerce, finance, agriculture, the navy, and the army. I shall discard my antipathies and my sympathies, in order that I may unveil the whole truth.

The city of Algiers alone, by the new buildings recently erected, the movement of its port, and the accumulation of its French inhabitants, presents the aspect of a rising colony. The traces of the Arabs and the Moors are wearing away in almost every quarter. The native merchants inhabit houses built, or repaired, by Europeans.

All the other towns which surround Algiers, either eastward in the direction of Bona, or westward towards Oran, preserve for the most part their premature aspect, with the exception of some large buildings erected here and there by the French for barracks and hospitals. In viewing these towns it would never be supposed that within sixteen years France has made immense sacrifices in men and money for this country. It is impossible to doubt for an instant that great errors have been committed, which have impeded an improvement commensurate with the efforts hitherto made.

The sacrifice of men is proved by some very correct statistical accounts which have been kindly communicated to me. I find that the average mortality during fifteen years is one hundred men per day, in consequence of sickness or the fire of the enemy; making an annual loss of 36,500 individuals; consequently during these fifteen years since the occupation, France must have lost 547,500 men.

The sacrifice of money is thus calculated. Every year five millions of francs for the army, over and above the ordinary pay which the soldiers would

receive if they were in France; two millions for the navy; two millions for persons employed in the different departments of civil service, viz: the administration of the Interior, of Finance, of the Police, of Rivers and Forests, and of the Clergy; and finally one million for the secret fund, for presents and losses. All these items form a total of ten millions of francs annually, which multiplied by fifteen for the years of occupation, gives the sum of one hundred and fifty millions.

This appears enormous, but is nevertheless below the mark, for the 547,500 deaths must be taken into account. Each of the men who have perished in Algeria, cannot have cost less than two hundred and seventy-four francs. It must have been necessary to prepare stations, with allowances to support them on their march from the interior to the place of embarcation; to convey them and provide for them in vessels often hired from commercial companies; to clothe, and arm them; to nurse them in the hospitals, and leave them their shirts to be buried in. Thus the whole amount is absorbed in a minimum sum assigned to each of the dead, without taking account of the living;

from which it may be inferred that the enormous figure of one hundred and fifty millions does not represent one fourth of the real amount.

It seems inconceivable that in a country like France, where men of high capacity control the measures of government;—where the Chambers of Peers and Deputies carefully investigate all questions submitted to them, and vote the sums necessary for the budgets of different ministerial departments, only after long debates and ample information—it was not felt to be a question worth entertaining, whether Algeria should be retained or not. Why has it not been perceived that that colony is a bottomless gulf which is daily enlarging, and that after all kinds of sacrifices it will be necessary to abandon a conquest, which brings in nothing save some custom-house duties not amounting to four hundred thousand francs per annum. Out of that sum the salaries of the persons employed in the customs' service must be paid. There is no tax on fixed property or on persons, and the contributions of cattle levied by the troops on the Arab tribes cannot be considered as receipts, for the sale of the cattle

produces very little, and the money thus raised is usually distributed among the soldiers who obtain very little benefit from it. I have been informed that in the case of a payment made on the banks of the Sheliff for the sale of 80,000 animals procured by contributions, the sum given to each man was only thirty-five sols for seven asses. It is easy to judge what the produce of such sales must be.

Marshal Bugeaud, the Governor of Algiers is a man of great military ability, and of the most perfect integrity. He is out and out a soldier, and is jealous of his authority. He wishes to do too much by himself in the colony; and he stops at nothing, overthrowing every obstacle that stands in his way. M. Blandel, an able man, who held a high civil appointment in France, was sent to Algiers; but he was obliged to return. The Minister of War in Paris is himself often embarrassed with the Marshal, whose manners are rough and blunt, and who, it is said, has been heard to say: "*l'Afrique, c'est moi!*" He is the terror of the Arabs, and his cordial reception of Colonel Pelissier, when he returned from his Dahra expedi-

tion, showed that he himself thought but light of the sacrifice of 1,200 victims.

His reports savour of the Empire, for they never disclose the real losses of the French, and always exaggerate that of the Arabs. A great nation may well afford to state honestly the number of men lost in a victory. In this respect, the English military bulletins are admirable:—they always tell the real truth.

The Marshal fully understands the secret object of the French Government. It is found desirable to retain this colony, however burthensome, because it is a ready outlet for troublesome and dangerous men in France, who find in it a field for their energies, and most frequently a premature grave. It is, moreover, an object for the frequent occupation of public attention, and a constant topic for the journalists. Finally, Africa affords a manœuvring field for an army of 100,000 men, part of which must be recruited every year; and to such an extent has been the mortality, that with the exception of some regiments of heavy cavalry, every corps in the French service has been decimated in Africa.

The staff officers who surround Marshal Bugeaud imitate the unpolished manners of their chief, and carry them to a degree of coarseness. One of his aides-de-camp in full uniform, wearing a colonel's epaulets, was dining one day at the Regency Restaurant in Algiers. Impatient because a waiter did not remove his plate as quickly as he wished, he threw it at the man's head. The waiter who was carrying a dish containing an *omelette*, threw it in the Colonel's face. The result was a scuffle, in which the Colonel did not figure in the most dignified point of view.

On another occasion, a *chef d'escadron* lost at play two thousand francs, in payment for which he offered forged bills, which were thrown back in his face.

Another officer was commissioned to pay the debts of a friend who had returned to France, and who had left his horses to be sold. Long after the officer had received the money for the horses, he withheld what was due to an hotel-keeper, who in consequence of the loss of his money was thrown into prison by his creditors.

With the exception of some officers in regiments, which being under the inspection of their colonels, must observe good order, there are few examples of honourable conduct.

The French government committed a great mistake in prohibiting persons holding civil and military appointments from becoming landed proprietors in Algiers. The consequence is, that these persons cannot attach themselves to the country, even in idea. Some consider themselves on a hostile soil from whence they are anxious to derive every possible advantage as speedily as may be. Others again are not deterred by this prohibition from the purchase of landed property. In such cases, the transaction is managed in the name of a friend, and there are persons in Algiers who live by lending their names to the *employés* of the government, who under this cloak engage in the most irregular proceedings, from which they derive the more advantage as they know the views of the administration and the wants of the service. Thus a certain officer purchased from the government a house for three hundred francs, which six months after he

again let for the government service at an annual rent of four thousand francs.

If, on the contrary, persons in the employ of government could purchase real property ostensibly, there would be more regard to decorum. They would not go boldly to public notaries, and sign deeds devoid of authentic forms, for lending money at 20 or 25 per cent. The Jews manage better. They make up the rate of usury by bills of exchange: this, at least, is more modest.

This usury destroys the trade of Algiers, by banishing all confidence. It ruins the unfortunate borrowers, who, being unable to pay the first demands of interest, are obliged at once to give up business. Consequently, not a day passes in which five or six posting bills, stuck up on the walls, do not confirm my observations, by being headed with the word—*Bankruptcy!*

There is no export trade, for that part of Africa occupied by the French, not only produces nothing for commerce, but does not even yield enough to supply the wants of the inhabitants. There is no manufacture of any kind, and all articles of the first necessity, must be

brought from Europe. Belgium and France supply iron, tools, shoes, and hosiery. Woollen cloth and cotton stuffs are imported by merchant vessels, which take in return only some bags of wool, rags, and broken glass. The tobacco produce is only sufficient for the consumption of the country. The coffee comes from Marseilles, whither it is brought from Egypt. Fruits are frequently brought from Normandy; corn comes by the Black Sea from Russia; and vegetables are brought from Spain. Some traces of iron and copper mines have been discovered in the chain of the Atlas; but hitherto not in sufficient abundance to encourage working, which could not be carried on except under the protection of a camp.

Other embarrassments tend to depress commerce. For instance, whatever is required for the army, the shipping, or the government has to be accepted by a commission, to which the merchants invariably offer a gratuity to prevent articles of the best quality being rejected as bad. Of this, the following fact affords an illustration. Six vessels, laden with corn for

the army, were in the port. A commissioner went on board to examine the cargoes, which were of the first quality; but the consignee not having paid the required fee, the six cargoes were rejected. The government, it was understood, would have taken them at seventeen francs per measure; but on 'change, next day, they were all purchased at thirty francs per measure; and, within a fortnight, the government was negociating for that same corn, at thirty two francs: the new owner having taken care to get it inspected by the right persons. In this case the transaction was advantageous to trade, because it proved to be an article of the first necessity, with a certainty of sale; but in cases in which the operation has reference to some special article, the ruinous loss may be readily imagined.

Agriculture in Algiers is at a very low ebb. Only a few Maltese and Spaniards cultivate gardens, the produce of which does not suffice for the towns to which they belong. Nevertheless, agriculture would be very profitable, if judiciously prosecuted. There are valuable lands in

the neighbourhood of Algiers, as, for instance, those belonging to M. Martin Desplaces, which are about eighteen hundred acres in extent, and admirably watered: yet forage only is grown on them, although it was found proper to clear the ground as completely as if for the cultivation of corn, with the same expense for labour and for manure. The land would have answered for both wheat and barley, of which two harvests have been gathered in the year. What excuse then is there for this backwardness? Should not the government force landowners to cultivate, for the general good, a part of those lands which are covered with mere pasture? There is only one way of explaining this apparent improvidence. The lands have been purchased at a very low price, and, in many instances, the proprietors are too poor to pay for the cultivation, as labour is very dear. In harvest time, the day's labour of a man varies from ten to fifteen francs. Consequently, the landowner is induced to wait for a favourable opportunity, which, by some adroit manœuvres, he may himself bring about, when the govern-

ment shall set about founding real villages instead of villages on paper. Then the lands are purchased, and the price accruing from the sale may be a fortune. To mention an individual case, a lady, Madame de Goyon, purchased some land at one franc per hectare, and sold it again at one thousand francs. This land is on the road to El Achour, behind the Emperor's Fort, and within a league of Algiers.

Not far from the property of M. Desplaces, there is another estate, let to a Maltese, who has planted some kitchen and fruit gardens. With the money obtained by the sale of his oranges alone, he pays the rent of his farm. This man, who came to Africa penniless, has given to each of his two daughters, a marriage dowry of ten thousand francs. I mention this fact, to prove that cultivation is profitable, that the climate and soil are good, and that if France wishes to promote the cultivation of the immense plains of the Sahel, of the Foudouck, and the Mitidja, there would be abundance of store-houses in the ports of Algiers, and that there would be no need to purchase corn from any part of Europe. By

this means, France might derive advantage from her conquest, instead of suffering it to be a burthen.

Neither is the breed of cattle an object of attention with the government. Horned cattle are very small, and the cows give but little milk, which article is, therefore, scarce and dear. It is chiefly to the goats, which are brought, as at Malta, in the morning, and milked at the houses, that families are indebted for a supply of this useful article. Towards evening, however, it is impossible to get a glass of milk, which is a great privation in families with a number of children, as well as in the hospitals, where milk is always wanted for the use of the sick. These milk-goats, when they belong to none of the landed proprietors, are very troublesome. They browse along the roads and grounds, and on the tender shoots of young trees, which they destroy. The sheep are very fine, but their wool is defective.

The Arab horses are divided into three classes. Those originally from Tunis, those of Morocco, and those of the old Regency of Algiers. The two

first classes are longer limbed than the third, are higher, and stand more fatigue. I have known a Morocco horse, mounted by a Spahi, to travel in eleven hours a distance of fifty leagues without a moist hair on his back, or any trace of the spur on his flanks. The Algerine horse is shorter and plumper; he does not trot, but he gallops and canters. The ordinary price of a four or six years old horse of moderate height, is about two hundred francs. When an expedition is in preparation, the prices of horses rise. At Oran stallions brought from Tunis have cost two thousand francs; but that is a government price which cannot serve as the basis of an estimate.

The Victualling department for the army employs for draught in towns, white oxen of a large size brought from Italy. Taking a hint from this, some landed proprietors attempted to import cows from Switzerland and France; and for their encouragement, a premium of fifty francs per head was granted; but the scheme was not successful. The milk dried up almost as soon as the cows arrived. The change of climate and of food, and the different language of the keepers have great influ-

ence on all animals. These changes produce melancholy, particularly among ruminating animals.

Provisions for victualling towns and camps, and stores for expeditionary columns, are conveyed on the backs of mules, which are purchased in France, in the neighbourhood of Perpignan, on the frontier of Spain. They are the only animals brought from Europe that have succeeded well in this country, where their services are very valuable. Even pointers lose their sense of smell in this climate, and European horses do not preserve their original qualities. I saw a fine English horse, that had been two years in the country, and had been taken the greatest care of, which had lost all its mettle and energy.

Before the employment of steam, and prior to the conquest of Algiers, the coast of Africa, which was exceedingly dangerous and infested by pirates, was the terror of navigators. Now being better explored, this coast is always lined with numbers of vessels, for which some useful works ought to be constructed at the points proper for roads or ports, where they might anchor, and land their passengers or cargoes without danger.

The government dispatches between France and Algeria are conveyed by war-steamers or others. They sail every five days, alternately from Marseilles and Toulon, directly for Algiers. The war-steamers only touch once a month at Mahon, where Spain formerly permitted the provisional establishment of a French hospital; it has been rumoured that France once entertained a sinister design of appropriating the island. The service of the coast between Algiers, Bona, and Oran, is also performed by ships of war. Notwithstanding the well-known zeal of the officers of the French Navy, it often happens that they cannot put the dispatches ashore at the intermediate points. Except in a perfect calm, there is a constant movement of the waves produced by currents which drives a boat aground in the sand where it must stick, until the retiring tide affords a favourable opportunity for reaching the shore. The authorities pay little attention to these important parts of the service. At all the points for going on shore, the steps by which a landing must be effected consist of logs of wood badly joined, very low, and always flooded with water, thus being rendered very slippery and

dangerous. Most of the places which bear the high-sounding titles of ports, are merely wretched open roadsteads. Why not construct landing-places for communication with the shipping at all times and all weathers? This would be of the utmost importance, for in general those towns have no means of correspondence through the interior. Everything arrives by sea. Some times during a whole month, four ships will be lying off the coast, having on board pressing and important despatches which they cannot put on shore. There are not even any buoys to direct vessels to those parts where they might anchor in safety for a short time. 'Should a general rising of the Arabs take place, the French on board the vessels on the coast would have to look on at the slaughter of their countrymen without being able to assist them, or even to drag them out of the sea, except at the risk of losing both the vessels and themselves.

The services of the officers of the French Navy on the coast of Africa are of the greatest importance, and the folly of the government is overlooked amidst the heroic acts performed by

these officers, to whom the very highest praise is due.

The Arabs of Algeria are not so fanatical as may be supposed. They respect the Catholic priest as much as they do the Marabout; and proselytism would be less difficult there than in any other country, were it not for the adverse influence of some Italian and Spanish priests, who in imitation of a certain portion of the French clergy, give themselves up to intemperance, and profligacy. Yet religion would doubtless afford the best means of civilizing the stern, savage, and unsubmissive tribes. A trial has been made in the neighbourhood of Algiers, at El Biar, by some French Jesuits, who have congregated on a large estate, with spacious buildings. There a certain number of youths, Arabs and Moors, after being baptized, are fed, clothed, lodged, and instructed in some kind of business.

I have seen the Superior of the establishment, Father Brumaud, after returning from an excursion on horseback, and covered with dust, surrounded by all the children who had ran out to meet him. This spontaneous demonstration of affection is better

than any eulogy. The French government pays little attention to this establishment, which, it may be said, is supported entirely by charity. It is, however, a great work of civilization. The young pupils are hostages in the hands of the French. It is pretty certain that their fathers, their brothers, and relations will not join the rebels. When they leave this establishment they will carry with them indelible feelings of gratitude. They will have an occupation, they will speak the French language, and will be of the same religion as their masters.

This mode of civilization is certainly preferable to that on which the government has relied. It has been intended that natives born since the French occupation should, on attaining their twentieth year, be made subject to the law of recruiting, and put into regiments, in which they must remain seven years. This is a kind of force to which the Arab character, indolent by nature, but obstinate when openly opposed, never can be reconciled. Arabs enrolled in French regiments will learn the theory of arms, to the practice of which they are so devoted, and when they return to their homes, they will employ against

their conquerors the knowledge they have acquired from them. Then nationality, liberty, and independence, will be to them no longer words void of sense.

It is but justice to the Jesuits to say that their conduct in this land of misery and suffering is admirable. Though not much liked by the superior officers, they go on horseback with the expeditionary columns, to administer the last consolations of religion to the dying soldiers. On fields of blood they have rescued the wounded from the Arabs, who respect them as French Marabouts. During the disasters of the first expedition to Constantina, one of the Jesuits, Father Regaux, returned on foot, leading by the bridle, through mud and snow, his horse, on which he had placed two poor wounded soldiers. There is no misery which they do not endeavour to alleviate; and the French soldiery, though little inclined to bigotry, respect these men for their uniform courage and devotedness to the cause of humanity.

Amidst the quiet virtues of some, and the flagrant turpitude of others, the army still stands forth great in its courage, and heroic amidst its sufferings.

The cavalry strikes terror among the Arabs, who are awed by the daring courage of their assailants. The infantry crushes, by the fire of its squares, legions of men and horses after they have advanced proudly, uttering frightful cries and yells. The engineers and the artillery have surpassed their former deeds, and even astonish the French by the miracles they achieve, the fatigues they endure, and the dangers they boldly encounter. In short, officers and soldiers all pay the debt they owe to France, while she remains ignorant of the misery her children suffer.

Princes of the blood have shared these perils and labours. The recollection of the unfortunate Duke of Orleans is still engraved on every heart. His incontestible courage made him the idol of the army. One day at sun rise, the rocks called the Iron Gates in the Bibans were covered with Arabs, defending the passage of the defile. The Duke of Orleans, enveloped in a brown *burnouse*, appeared on horseback at the head of the first attacking column. In the midst of a shower of grape shot, ordering the charge to be sounded, he was the first to reach the guns of the Arabs, which he compelled them to abandon, in disorder.

If the death of this Prince is now forgotten in France, Algiers still feels how much she has lost in him. His brother, the Duke de Nemours, has not gathered around him such deep sympathies: indeed one or two little mistakes have drawn upon him some degree of disfavour. A single fact, very trivial in itself, but known to all the army, produced an unfortunate effect. When on one of the expeditions, he complained one evening in his tent that the glass of his watch was broken. The sentinel seeing him throw away the fragments, offered to join them together. Almost as a matter of jest his offer was accepted. The poor fellow went to a serjeant-major, and borrowed a thirty-sous piece, which he hammered with the end of his ramrod on a stone to give it the form of the watch; thus making a concave mould, into which he fixed the fragments of glass to reunite them. After two hours' assiduous labour, he restored the watch-glass, as he thought, in a very good condition. The Prince, on looking at it, complimented the soldier very highly on his perseverance and ingenuity, but forgot to reward him. The poor soldier became of course an object of derision to his comrades, and lost ten days' pay to defray the debt he had contracted.

This slight oversight did not tend to make the Duke popular among the soldiery.

General Bourgon, whom I mentioned in my first chapter, was anxious to be noticed for a remarkable effort, which he executed with wonderful rapidity. Knowing the country well, having come to Algiers in 1830, as aide-de-camp to Marshal Bourmont, he was appointed to embody the recruits from France, to organize them as the 4th regiment of African Chasseurs, and in three months to rejoin Marshal Bourmont, who relied on this cavalry for an important battle. On the day appointed, General Bourgon arrived, at the head of seven hundred men, charged the enemy, and the regiment acquitted itself gloriously. The creation of a regiment of cavalry in so short a period, in a manner so perfect, was an achievement almost miraculous; yet so little was this service appreciated, that General Bourgon left Africa in disgust.

The distinction of grades in the French army is very remarkable. A sub-lieutenant cannot purchase a colonelcy. The uniforms do not alone serve to mark the difference of grades; but it is at once seen that they are very distinct, notwith-

standing the mixture of ranks, which I described in my first chapter, as fraternizing so readily together. The lieutenants and the sub-lieutenants sit at the same table. Captains and adjutant-majors do not associate with *chefs de bataillon* and the *chefs d'escadron*. The Colonel and lieutenant-colonel keep a part from the General, and it is thus throughout, both in cantonments and in camp. Each officer has not a regular domestic to attend him. He selects from his own company a man to take care of his things, who brushes his clothes, and is called his *brosseur*. Neither officers nor soldiers can, under any pretext, lay aside their uniform and put on a civilian's dress. This is only allowed in Paris to officers not on duty.

The temperance of the French army is remarkable. The sub-lieutenant, the lieutenant, and even the captain, do not spend generally more than forty-five or fifty francs per month for their mess. The good example set by the officers is followed by the privates, who are seldom intoxicated; but when they are, the punishment is severe. Yet, notwithstanding a very rigid discipline, the French soldier always exhibits a happy gaiety, and in the most dangerous

situations he has always a joke ready to make his comrades laugh.

The army has suffered enormously in Algiers, and has endured unheard of privations. I am informed that after Medeah was taken, a detachment, left there to guard the town, could receive none of the provisions forwarded to it, as they were stopped by impassable torrents. The Arabs also blockaded the whole of the environs, and not a man could get out. After some time the garrison were obliged to eat up the horses, the dogs, and the rats.

Viewing on the one hand this army of one hundred thousand men, so brave and warlike, and on the other hand the Arab and Moorish population, one cannot withhold from the latter a sentiment of admiration. Enclosed within a narrow circle, under an incessant and active watch, almost destitute of arms, without resources, without means of concentration, they, nevertheless, rise up bravely twice every year. When the Barbary fig and the orange are ripe, the war-cry resounds through the mountains, and the night-fires blaze on the heights of the Atlas: these are the signals for the tribes in the

plain. The men mount their horses, fall upon the advanced posts, and pillage and slaughter all the French they can find. Then some of our columns arrive, bury the dead, and, should some of the unfortunate Arabs escape into their caves, they are roasted, and this is called a victory. One individual maintains the sacred fire among the Arabs—the Emir, Abd-el-Kader! When a young Marabout of thirty-five, he threw aside his staff, and girding on his yatagan, he uttered the words, "My brethren, be free!" His voice is powerful, and he is obeyed. At first the French spoke of him derisively. When it was known that he had appeared on any point, they declared themselves happy to have a palpable enemy to deal with. They seemed to sport with him, and to let him escape in their encounters. It was said that the French troops often had opportunities of capturing him, but would not. However, his power grew up insensibly. As the head of religion, he has proclaimed a Holy War. The standard which is carried before him was brought from Mecca, and probably if any power were to aid him in his plans, France would soon be nothing in Africa. In

the brilliant reports of the Marshal, he is always put to flight; but why is he not pursued? Is it that his horses are more fleet than those of the French? It is pretended he has been defeated, but no such thing. At the head of four regiments of regulars, formed in the European manner, commanded by a French Captain of artillery, with the field-peices carried by camels, and twenty-five thousand Arab horsemen, he is encamped tranquilly on the confines of the Desert, on the other side of the Great Atlas. There his troops repose, until he resolves to commence a new campaign.

Those who have most reason to complain are the unhappy tribes; when the Emir presents himself, they are compelled to enrol themselves in his service; when the French columns arrive, they are shot for having aided the rebels. In this sad alternative, their blood is sure to flow.

But let France beware! The government of the sword cannot last for ever. If the French want the head of the Emir, they may soon have it. That he knows. A treaty with him is still perhaps an easy matter. To make this will be the wisest course; for after him three other

Marabouts are ready to continue the war. But if dangers are apprehended on the confines of the territory, the mismanagement of the interior needs more speedy repression. Men in office, unfit for their posts, and scandalous in their conduct, should be dismissed. Let a Prince of the Blood come as a Viceroy, and implant laws of justice and equity amidst a peaceful and laborious population. Let the profound ideas unfolded by M. Guizot in his work "*La France en Algérie*" be promptly adopted. Unless all this be speedily done, French dominion in Algeria will cease to exist.

THE END.

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